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RECORDS  
OF THE  
SECOND  
Shantung Missionary Conference

HELD AT

WEI-HIEN.

1898.

Shanghai :

PRINTED AT THE PRESBYTERIAN MISSION PRESS.

1899.

Presented by W. P. Seymour  
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*1898.*



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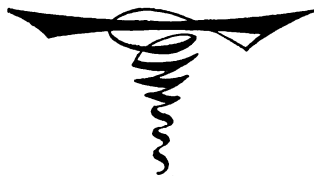
## INTRODUCTION.

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**T**HE Second Conference of Protestant Missionaries of Shantung Province, and mission fields bordering thereon, was a natural outgrowth of the First Shantung Conference, held at Ching-chow-fu, in 1893, and is the expression of a mutual desire for a closer fellowship and more intimate knowledge of each other's work. It is also an exponent of a decided movement towards church union on the mission Field—a union based not upon uniformity of creeds and politics, but upon a community of spirit and a realization of the unity of purpose that has inspired different households of Christian faith to send their representatives to the ends of the earth with tidings of Peace.

At the close of the First Conference a general sentiment was expressed in favor of a similar convention at a future date, but no definite action was taken. In the summer of 1897, at an informal gathering of missionaries, in Chefoo, a Second Conference was proposed and an Executive Committee named, to-wit: Mr. R. C. Forsyth of Ching-chow-fu, Mr. J. A. Stooke of Chefoo, and Rev. F. H. Chalfant of Wei Hien.

Accordingly, the Second Conference convened at Wei Hien on Saturday October the 15th, 1898, continuing in session during the eight succeeding days. To what purpose and with what results the following Records will declare.





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## Second Sbantung Protestant Missionary Conference.

### LIST OF MEMBERS.

1894	明	Miss A. S. Aldridge,	B. Z. M.	Chou p'ing.
1889	寶	Miss E. F. Boughton,	A. P. M.	Wei Hien.
1889	邦	Dr. Mary Brown,	A. P. M.	Wei Hien.
1887	卜	Rev. J. Percy Bruce, B. A.,	E. B. M.	Ch'ing chow fu.
1889	卜	Mrs. J. P. Bruce,	E. B. M.	Ch'ing chow fu.
1887	方	Rev. F. H. Chalfant,	A. P. M.	Wei Hien.
1887	方	Mrs. F. H. Chalfant,	A. P. M.	Wei Hien.
1870	隨	Mrs. M. M. Crossette,	A. P. M.	Wei Hien.
1892	德	Rev. L. J. Davies,	A. P. M.	Chinanfu.
1879	林	Rev. S. B. Drake.	E. B. M.	Chou p'ing.
1889	費	Rev. J. Ashley Fitch,	A. P. M.	Wei Hien.
1889	費	Mrs. J. A. Fitch,	A. P. M.	Wei Hien.
1884	法	Mr. R. C. Forsyth,	E. B. M.	Ch'ing chow fu.
1886	法	Mrs. R. C. Forsyth,	E. B. M.	Ch'ing chow fu.
1865	花	Rev. E. Faber, Dr. Theol.,	E. P. A.	Shanghai.
1896	高	Miss E. Greig,	B. Z. M.	Ch'ing chow fu.
1898	趙	Rev. A. E. Greening,	E. B. M.	Ch'ing chow fu.
1882	郝	Rev. F. Harmon,	E. B. M.	Chou p'ing.
1897	賀	Miss C. E. Hawes,	A. P. M.	Wei Hien.
1884	何	Mr. C. F. Hogg,	Uncon.	Shi_tao.
1884	啟	Rev. W. Key,	B & F. B. S.	Chefoo.
1893	斯	Miss Agnes O. Kirkland,	B. Z. M.	Ch'ing chow fu.
1876	仲	Alfred G. Jones, Esq.	E. B. M.	Ch'ing chow fu.
1876	仲	Mrs. A. G. Jones,	E. B. M.	Ch'ing chow fu.
1889	林	Rev. T. J. League,	G. M.	T'ai ngan fu,
1897	雷	Dr. P. C. Leslie,	C. P. M.	Honan.
1892	令	Rev. J. E. Lindberg,	S. B. M.	Kiaochow.
1881	狄	Rev. R. M. Mateer,	A. P. M.	Wei Hien.
1889	狄	Mrs. Dickson Mateer, M.D.,	A. P. M.	Wei Hien.
1885	梅	Rev. C. Spurgeon Medhurst,	E. B. M.	Ch'ing chow fu.
1897	梅	Mrs. Thompson Medhurst, M.D.,	E. B. M.	Ch'ing chow fu.



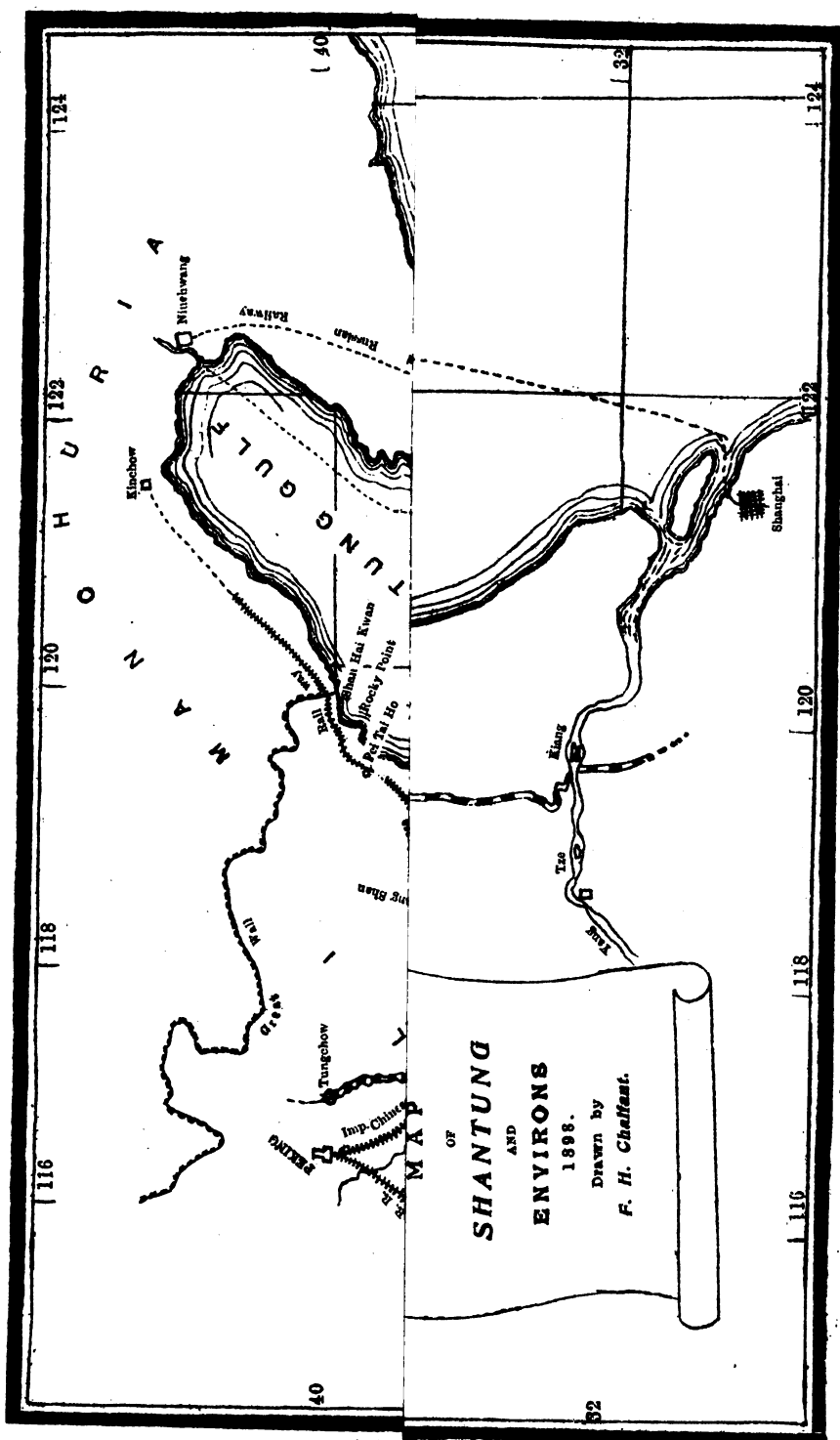
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1895	宓	Rev. R. A. Mitchell,	C. P. M.	Honan.
1886	聶	Rev. E. C. Nickalls,	E. B. M.	Chou p'ing.
1888	聶	Mrs. E. C. Nickalls,	E. B. M.	Chou p'ing.
1872	博	Rev. H. D. Porter, D.D., M.D.,	A. B. C. F. M.	P'ang chuang.
1872	博	Miss Mary Porter,	A. B. C. F. M.	P'ang chuang.
1876	藍	Dr. H. A. Randle,	A. B. M.	P'ingtu.
1894	任	Rev. J. A. Rinell,	S. B. M.	Kiaochow.
1891	謝	Rev. W. H. Sears,	A. B. M.	P'ingtu.
1891	謝	Mrs. W. H. Sears,	A. B. M.	P'ingtu.
1893	慕	Dr. W. F. Seymour,	A. P. M.	Tengchow.
1893	慕	Mrs. W. F. Seymour,	A. P. M.	Tengchow.
1894	新	Miss A. Simpson,	B. Z. M.	Chou p'ing.
1887	商	Rev. E. C. Smythe,	E. B. M.	Chou p'ing.
1892	商	Mrs. E. C. Smythe,	E. B. M.	Chou p'ing.
1895	米	Rev. J. H. Todd,	C. I. M.	Chefoo.
1885	武	Dr. J. Russell Watson,	E. B. M.	Ching chow fu.
1885	武	Mrs. Russell Watson, M. B.,	E. B. M.	Ch'ing chow fu.
1896	魏	Mr. S. J. Williams,	Uncon.	Shi tao.
1876	蔚	Rev. W. A. Wills,	E. B. M.	Chou p'ing.
1881	懷	Rev. J. S. Whitewright,	E. B. M.	Ch'ing chow fu.
1883	懷	Mrs. J. S. Whitewright,	E. B. M.	Ch'ing chow fu.

Total attendance, 52.

# LIST OF MISSIONS REPRESENTED AT THE CONFERENCE.

American Board of Commissioners for Foreign Missions.	A. B. C. F. M.	2
American Baptist Mission (South).	A. B. M.	3
American Presbyterian Mission (North).	A. P. M.	13
British and Foreign Bible Society.	B. & F. B. S.	1
Baptist Missionary Society (Eng.)	E. B. M.	20
Baptist Zenana Mission (Eng.)	B. Z. M.	4
Canadian Presbyterian Mission. Honan Province.	C. P. M.	2
China Inland Mission.	C. I. M.	1
Evangelical Protestant Alliance (Ger.).	E. P. A.	1
Gospel Mission (Am. Bap).	G. M.	1
Swedish Baptist Mission.	S. B. M.	2
Unconnected (Eng.).	Uncon.	2
Total,		52





# Second Shantung Conference.

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## Minutes.

The Second Shantung Conference of Protestant Missionaries convened at Wei-hien, October 15th, 7.30 p.m., and opened with devotional exercises led by Rev. J. A. Fitch.

The following officers were duly elected :—

Chairmen :—Alfred G. Jones, Esq., and Rev. R. M. Mateer.

Secretaries :—Revs. F. H. Chalfant and C. Spurgeon Medhurst.

Mr. R. C. Forsyth, Chairman of the Executive Committee, announced the appointments for services on Sunday.

### *Sunday, October 16th.*

According to appointment, Rev. J. Percy Bruce preached in Chinese at 11.00 a.m., and Rev. L. J. Davies preached in English at 7.30 p.m.

### *Monday, October 17th.*

9.00 a.m. Devotional meeting, led by Dr. W. F. Seymour. Subject—Humiliation and Confession.

Paper, by Rev. Hunter Corbett, D.D., upon the subject “Speediest and Most Effective Methods of Evangelizing the Heathen,” was read by Miss C. E. Hawes.

A second paper upon the same subject was read by Mr. A. G. Jones.

The following persons took part in the discussion of these two papers :—Messrs. C. S. Medhurst, S. B. Drake, H. D. Porter, J. P. Bruce, T. J. League and C. F. Hogg.

2.30 p.m. A paper, by Rev. J. H. Laughlin, upon the subject “Practical Methods of Breaking New Ground,” was read by Rev. L. J. Davies.

Discussion followed, with reference also to the papers of the forenoon, in which the following persons participated :—Messrs. F. Harmon, R. C. Forsyth, P. C. Leslie, H. A. Randle, R. M. Mateer, S. B. Drake, W. A. Wills, J. A. Fitch, J. S. Whitewright, C. S. Medhurst, H. D. Porter, W. H. Sears, R. A. Mitchell and A. G. Jones.

A paper was read by Rev. R. M. Mateer, upon the subject “Special Revival Services among the Churches.”

Discussion thereon by Messrs. F. H. Chalfant, J. A. Fitch, W. Key, E. C. Nickalls, Mrs. F. H. Chalfant, Mrs. Forsyth and Mr. A. G. Jones.

*Tuesday, October 18th.*

9.00 a.m. Devotional meeting, led by Rev. J. Percy Bruce. Subject—The Atonement.

A paper was read by Rev. H. D. Porter, D.D., M.D., upon the subject "How Far is Federation Practicable among the Churches of Shantung?"

Discussion thereon by Messrs. F. Harmon, S. B. Drake, R. C. Forsyth, J. R. Watson, J. A. Fitch, J. P. Bruce, T. J. League, C. F. Hogg, J. S. Whitewright and E. C. Smythe, and, at the resumed discussion in the afternoon, Messrs. E. C. Nickalls, R. M. Mateer, W. Key, J. H. Todd, C. F. Hogg, J. S. Whitewright, W. A. Wills, H. A. Randle, W. H. Sears, H. D. Porter and Miss Mary Porter.

By request, Rev. E. C. Nickalls, of Chou-p'ing, described the distress in the district flooded by the Yellow River. Further testimony as to the wide extent of the calamity was offered by Messrs. S. B. Drake, Dr. Porter and L. J. Davies.

On motion, a committee, consisting of Dr. Porter, Mr. Nickalls and Mr. Davies, was appointed to draw up an appeal on behalf of the sufferers from the flood, to be submitted to this Conference for consideration.

2.30 p.m. Dr. H. D. Porter stated the desirability of holding a conference of the Chinese Christians at a future date, and moved that a committee be appointed to prepare a recommendation of the time, place and subjects for such a conference. The Presiding Chairman, Mr. Jones, appointed on this committee Rev. J. P. Bruce, of Ch'ing-chow-fu; Rev. J. A. Fitch, of Wei-hien; Rev. H. D. Porter, D.D., M.D., of P'ang-chuang, and Mr. C. F. Hogg, of Shi-tao.

A paper was read by Miss E. F. Boughton, upon the subject "Village Schools for Girls."

The discussion took the form of questions put to the reader of the paper as to the practical details of management and cost of the schools under the local mission.

Question box. (Immediately following "Papers").

*Wednesday, October 19th.*

9.00 a.m. Devotional meeting, led by Rev. R. A. Mitchell. Subject—Sanctification.

10.00 a.m. Adjourned for photograph of the Conference.

Upon resuming session, an informal discussion was held concerning the political situation, in view of the occupation of Tsin-tau and Wei-hai-wei, and the recent reaction at Peking, with special reference to mission work. Participants in this discussion were Messrs. Jones, Lindberg, Sears, Randle, Fitch, Nickalls, Hogg, Davies, Faber and Harmon.

The Acting Chairman announced that a letter had been received calling him away, and that it would be necessary for him to leave.

Motion, That we record our regret that Mr. Jones finds it necessary to return home, and that we now express our thanks to him for his most happy service as Chairman of this Conference. Carried unanimously.

2.30 p.m. Rev. R. M. Mateer in the chair. Discussion upon the subject "The Nevius System," opened by Mr. C. F. Hogg. The subsequent participants were:—Messrs. League, Whitewright, Porter, Drake, Watson, Fitch, Bruce and Dr. Faber. Mr. Hogg closed the discussion.

A paper, by Rev. Arthur H. Smith, upon the subject "On the Best Means of Deepening the Spiritual Life of the Chinese," was read by Dr. Porter.

Discussion thereon by Messrs. F. Harmon, J. H. Todd, F. H. Chalfant, R. C. Forsyth, J. P. Bruce, T. J. League and Miss Mary Porter.

7.30 p.m. A service was held for the Chinese, led by Rev. J. E. Lindberg. Subject—"Prayer."

*Thursday, October 20th.*

9.00 a.m. Devotional meeting, led by Rev. R. M. Mateer. Subject—Faith and Works.

A paper, by Mrs. S. B. Drake, was read by Mr. Drake. Subject: "A Decade of Missionary Work among Women."

A paper was read by Miss Mary Porter, upon the subject "Methods of Working for the Women of To-day."

A paper was read by Dr. Mary Brown, upon the subject—"Training of Native Women as Physicians."

Discussion of the above papers ensued, in which the following persons took part:—Mrs. R. C. Forsyth, Miss Boughton, Mrs. M. Crossette, Mrs. Whitewright, Miss Agnes Kirkland, Mrs. F. H. Chalfant, Miss Mary Porter, Rev. R. M. Mateer and Dr. H. D. Porter.

A paper was read by Dr. H. A. Randle, upon the subject "How to encourage the Chinese to give toward the cost of our Medical Work."

Discussion thereon by Messrs. F. Harmon, W. A. Wills, Drs. H. D. Porter, J. R. Watson, Faber, Seymour, Rev. C. S. Medhurst and Dr. Mary Brown.

7.30 p.m. English prayer meeting, led by Dr. H. D. Porter. By request, Dr. Faber spoke on the topic "The Field is the World."

*Friday, October 21st.*

9.00 a.m. Devotional meeting, led by Mr. C. F. Hogg. Subject—Success.

10.00 a.m. Business session.

The Chairman of the Executive Committee made a statement of the incidental expenses connected with the Conference, and proposed that the expense be defrayed by a *pro rata* levy. Adopted.

Committee on Appeal for Aid to the Famine Sufferers reported.

On motion, the Conference endorsed the appeal as presented.

On motion, a committee was appointed, consisting of Dr. Faber, Dr. Porter, Messrs. Harmon, Todd and Chalfant, to prepare a resolution or memorial upon the general subject of the Yellow River, to be forwarded to the British, American, Swedish and German Legations at Peking, being those of the nations represented at the Conference.

A paper, by Rev. P. D. Bergen, upon the subject "Should we endeavor to keep all Church Troubles out of the Yamên?" was read by Rev. F. H. Chalfant.

Discussion thereon by Messrs. S. B. Drake, W. A. Wills, H. D. Porter, J. A. Fitch, L. J. Davies, W. H. Sears, S. J. Williams and Drs. Faber and Watson.

2.30 p.m. Report of the Committee on the Overture to be presented to the Legations at Peking, was submitted and adopted, and the Secretary instructed to forward it to the Diplomatic Body at Peking and send copies to the English papers at Shanghai and Tientsin. (For text of this overture see page 5).

A paper, by Rev. S. Couling, upon the subject "Some Experiments in Conducting a Boarding-school for Boys," was read by Rev. E. C. Nickalls.

Discussion thereon by Messrs. Forsyth, Faber, Medhurst, Bruce, Mateer, Porter, Davies and Miss Porter.

A paper, by Rev. C. W. Mateer, D.D., LL.D., upon the subject "A Native Pastorate," was read by Rev. R. M. Mateer.

Discussion thereon by Messrs. Faber, Fitch, Davies, Mitchell, Medhurst, Forsyth, Bruce, Whitewright, Hogg, Mateer and Porter.

*Saturday, October 22nd.*

9.00 a.m. Devotional meeting, led by Rev. E. C. Smythe. Subject—Consecration.

10.00 a.m. By request, Mr. A. G. Jones' notes, on his experiment with Cotton Machinery, were read by Mr. Bruce.

On motion, the Executive Committee, consisting of Mr. R. C. Forsyth, of Ching-chow-fu, Rev. F. H. Chalfant, of Wei-hien, and Mr. J. A. Stooke, of Chefoo, with the addition of Rev. C. S. Medhurst, of Ching-chow-fu, constitute the Publishing Committee for the Conference Records.

On motion, it was recommended that a future Shantung Conference be held; the time, place and subjects to be arranged for by a Standing Committee.

The Chairman appointed on this committee Mr. R. C. Forsyth, of Ching-chow-fu, Rev. Arthur H. Smith, of P'ang-chuang, and Rev. L. J. Davies, of Chi-nan-fu.

A vote of thanks was accorded to the Wei-hien missionaries for their hospitality. Carried by acclamation.

A vote of thanks was accorded to the Executive Committee, Chairmen and Secretaries for their services.

The Committee on the proposed Native Conference reported that such a meeting be held at Ch'ing-chow-fu in the autumn of 1899, to consist of missionaries and native Christian workers of such character and experience as would be likely to take an intelligent and appreciative interest in the aims of the conference, the delegates providing for their own expenses of travel and entertainment.

Resolved, That the missionaries attending this present Conference express their high appreciation of the Rev. W. M. Hayes' effort to enlighten the Chinese Christians through the newspaper called the Shantung Times (*Shih Pao*), that we heartily commend the paper as a medium of useful information and encourage the enterprize by our personal endeavor to secure a much wider introduction of the paper among the Christians of Shantung.

*Sunday, October 23rd.*

11.00 a.m. Chinese service. Sermon by Rev. F. Harmon.

2.30 p.m. Chinese service, at which representatives of the several missions present made brief addresses.

7.30 p.m. Conference closed with a praise meeting, conducted by Rev. J. H. Todd.

Note:—Each session of the Conference was opened and closed with prayer.

Mr. A. G. Jones presided as Chairman from Monday to Wednesday noon.

Rev. R. M. Mateer from Wednesday p.m. to the close of the Conference.

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#### OVERTURE TO FOREIGN LEGATIONS AT PEKING.

Wei-hien, Shantung, China, October 25th, 1898.

#### *To the FOREIGN LEGATIONS, PEKING:*

The Protestant missionaries—British, American, Swedish and German—resident in Shantung and Honan provinces, in conference assembled, at Wei-hien (Oct: 15-23, 1898), unanimously passed the following overture:—

We desire to draw the attention of the Diplomatic Body in Peking to the immense loss of life, property and money caused by the frequently recurring outbreaks of the Yellow River.

The destruction of life and property it would be difficult to estimate. At the present time there are large tracts of land under water, which should be affording sustenance to thousands of the population.

Thousands are not only destitute of food and clothing, but are homeless and without shelter from the approaching winter. Grain has been washed away or spoiled, animals drowned or sold for present means of subsistence,



household utensils and building materials are being sold to meet the necessities of the owners thus suddenly rendered destitute by the flood.

But we would respectfully draw attention to the larger questions connected with these outbreaks of the Yellow River—their frequent recurrence; the many appeals made and so nobly responded to both by foreigners and natives; the great sums of money used by the government for the relief of the suffering people; and the still more enormous sums constantly set aside by the government for the repairing of damages and in the attempt to conserve the river. We are so impressed by the gravity of these facts and the suffering of the people that we cannot but hope that Your Excellencies will be moved, if but for the sake of humanity, to do what is possible to urge upon the Chinese government the necessity of trying new plans for controlling the waters of the Yellow River.

The methods hitherto adopted have proved quite inadequate and are of doubtful utility. Your petitioners respectfully suggest that the Chinese government be pressed to appoint a commission of foreign experts to make a full investigation and report on the best means of preventing these calamities and of utilizing those waters, which we feel assured might thus cease to be an unmitigated evil and become a source of material prosperity. We have no technical knowledge at our disposal, but venture to suggest that a series of reservoirs or lakes among the mountains of south-west Shansi; the construction of one or more additional outlets or channels to provide for overflows; the partial straightening of some of the bends in the present river; the utilizing of old river beds in Honan, Kiangsu and Shantung,—may help in the solution of a problem which is admittedly a difficult one.

In conclusion, we would point out that at present the Yellow River is practically valueless for commercial purposes. Only junks of light draught can navigate the river, and so what should be a valuable natural highway is almost useless. A glance at the map will show how great its utility would be, if, under a proper system of conservation, it were made to serve the interests of the country at large.

Respectfully submitted,

(Signed by order of the Conference),

F. H. CHALFANT,  
*Secretary.*

## PAPERS.

---

### SPEEDIEST AND MOST EFFECTIVE METHODS OF EVANGELIZING THE HEATHEN.

By Rev Hunter Corbett, D.D. (Of Chefoo).

What saith the Scriptures?

"We will give ourselves continually to prayer and to the ministry of the word," was the unanimous decision of the apostles during the great revival, which began on the day of Pentecost.

Should not this be the key-note for work in China? Is it not deeply significant that the apostles were not willing to spend time in so good a work as superintending the distribution of food to the widows?

They were deeply convinced that a definite work of stupendous importance had been committed to them personally, and they must not turn aside to do what could be done by others.

Do not missionaries need to be ever vigilant lest much of their time will be consumed with minor matters to the detriment of the main work of life?

The apostles in concentrating the work given them to do under two heads, viz., *prayer* and *preaching*, followed closely the example of their Divine Master. How instructive the record, "It came to pass that Jesus, also being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."

Thus we see, at the beginning of our Lord's ministry, "how God anointed Jesus of Nazareth with the Holy Ghost and with power." Is not the supreme need of every missionary the same anointing?

The Gospels are full from end to end of references to the prayers of Jesus. How often He sought solitude for prayer? Before choosing the twelve apostles, it is written, "He continued all night in prayer to God." The very atmosphere in which He lived and worked was one of prayer. Have not God's people often desired an answer to the prayer, "Lord, teach us to pray as John also taught his disciples?"

There is no record of the apostles asking to be taught how to preach. After hearing Jesus pray they felt that their supreme need was to learn to pray as Jesus prayed. The manner of our Lord's prayer claims the foremost consideration.

"Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

Before the day of Pentecost, the apostles slept when they should have been widest awake, and fled when they should have been most courageous.

On the day of Pentecost, the baptism of the Holy Spirit—preceded by a ten days' prayer meeting—made the apostles new men and gave them power to speak with an enthusiasm and irresistible earnestness they had never known before.

Is not the secret of the wonderful power of the late George Müller found in that he obtained in early life the gift of "effectual fervent prayer?"

He honored God by literally obeying, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Men ought always to pray and not to faint," is the Word of God for us.

Have we learned the meaning of "*praying in the Holy Ghost*" and "keep yourselves in the love of God?"

Let us earnestly seek to know more of the "the love of Christ which passeth knowledge, that ye might be FILLED with all the fullness of God," and daily and hourly remember that God "is able to do exceeding abundantly above that we ask or think, according to the power that worketh in us."

## II. What did the apostles understand by "the ministry of the word?"

They unmistakably understood the command, "Preach the Gospel to every creature," to mean the heralding the Gospel of righteousness and love and of spiritual transformation and hope to all the peoples of the earth. In their efforts to obey, they constantly kept their eyes upon the example left by their ascended Lord. They took for their motto the key-note Jesus gave, when He said to His mother: "Wist ye not that I must be about my Father's business?" Twenty years later, Jesus said to His disciples: "I came from heaven not to do mine own will, but the will of Him that sent me." Again He said: "My meat is to do the will of Him that sent me, and to finish His work."

Still later, in prayer, He said: "I have finished the work which thou gavest me to do."

The apostles realized that to them also had been given a definite work, and that every energy of body and mind must be used in the accomplishment of that work. They were Christ's witnesses, and their work was to teach men the way of salvation and so live as to be living epistles known and read of all. Have not missionaries come to China to do precisely the same kind of work?

"Repent ye and believe the Gospel," was the text of the first sermon Jesus preached in Galilee. In all the references we have of the apostles' sermons, "repentance towards God and faith towards our Lord Jesus Christ" held a prominent place.

If the root of all sin is departing from the living God, repentance and turning to God is the first step in the Christian life. We must therefore tenderly, earnestly, and unceasingly tell men the story of the prodigal son and the joy of his welcome home.

Let every one receive the call to turn and live and be assured that "with the Lord there is mercy and with Him is plenteous redemption."

St. Paul's motto is applicable to Christian workers in every age.

### I. TAKE HEED UNTO THYSELF.

Not simply our theology, but our whole faith and life are dependent upon the Lord Jesus Christ, and, after Him, the teaching of the apostles—Christ's witnesses.

Have not we all come to China to witness for Christ. Not merely to preach, but also to live the Gospel, so that all may read it in our lives?

When Peter was recommissioned to feed Christ's flock, the thrice asked question, "Lovest thou me more than these," shows the vital necessity of having the heart filled with love for Christ, and for souls. Without this, who is fit to be entrusted with the care of souls? The abiding love of Christ in the heart, daily nourished on the words of eternal life, makes the soul pure and strong, and able to resist temptation and sin.

In taking heed to ourselves, there are at least four things which should claim our attention.

#### 1. We must zealously guard against **WEAK FAITH**.

The words of Philips Brooks are forever true: "Only from the solid ground of some clear cut creed have men done good, strong work in the world. Only out of certainty comes power." We need, like Paul, to cherish the simple yet stupendous conviction that "the Gospel is the power of God unto salvation to everyone that believeth," and "the word of God's grace is able to build you up and give you an inheritance among them which are sanctified," and that God our Saviour "will have all men to be saved and to come unto the knowledge of the truth." A professor in a theological seminary wrote to a former pupil: "Believe mightily in the things God has promised. Give tremendous emphasis to the idea of expecting and commanding immediate results. We must be forever and forever sowing the seed, and devising processes, while the centuries roll by. "Say not there are yet four months and then cometh harvest. The harvest is now, is always *now*."

#### 2. We must guard against insincerity.

In all things be sincere, like the pure honey without wax. We should hourly live in the sunshine of Christ's life, so that no one can ever be in doubt as to the purity of our hearts, of our motives and of our actions.

An unholy familiarity with spiritual things may incur the sin of offering "strange fire before the Lord." Daily dealing with solemn truths, which

make us a savor of life or death to every hearer, is a fearful responsibility. Standing before multitudes "having no hope and without God in the world," or beside the dying, and, as ambassadors for Christ, speaking the words of the living God—the forgiveness of sin and salvation through faith in a crucified and risen Saviour—should ever deeply move the speaker's heart. We must feel, if we would make others feel. The vital consequences of receiving or rejecting Christ's message, spoken by us, should fill the heart with deep and prayerful solicitude.

If we should ever forget our responsibility, and do this solemn work in a professional manner, the enamel will soon wear off our own souls, and we shall become as sounding brass to the hearers.

### 3. We must ever guard against *censorious criticism*.

The only sure antidote is a growing love for Christ, and constant nurture of a tender and compassionate spirit.

When a professing Christian is overtaken in a fault, or falls short of what was expected, the restoring of such an one, in the spirit of meekness, is the divine command.

If sin must be reproved, it should be done, as Calvin says, "With such moderation as to be physicians, rather than executioners, of sinners."

A hasty or unguarded word may prove "sharper than a thorne hedge," and may lead to the marring of a life or the loss of a soul. To train members so that they shall adorn the doctrine they profess requires tact, patience, careful guidance and helpful sympathy.

People cannot be scolded or driven into the kingdom. Teaching members to give cheerfully and liberally, as the Lord prospers them, is a praiseworthy work. Endless and pathetic begging for money, and scolding if it is not freely given, "is not within the range of grace, and aids no one's character."

The true missionary has a heart too tender and loving to wound the feelings of his members, or fellow-missionaries, by unkind, unguarded or thoughtless criticism.

He searches for hidden goodness as for gold. He sees in every member a soul given him by Christ to train for everlasting life. He claims identity in joy or sorrow with every one. "He watched, and wept, and prayed for all." (Wadsworth).

### 4. We must forever be on our guard against LAZINESS.

Is not this a sin which doth so easily beset many lives?

Missionaries can command their time as perhaps few others can. There are no railroad appointments, bank or office hours requiring the utmost punctuality. The missionary in his study may daily spend hours concentrating his whole mind upon the study of the language, the meaning of God's Word, or whatever will best qualify him to do his Master's work, or he may persuade himself that his time was given him to spend pleasantly in recreation, or in

dreaming, lounging and hobby-riding, while sheep are wandering from the fold and souls perishing for want of immediate care.

Some years ago, a veteran missionary made the startling statement to the effect it is possible to preach daily by the wayside, in the street chapels, or even at the regular Sabbath services, without special and constant preparation; practically ringing the changes on the same sermon from the beginning to the end of the year. The record given of the Sermon on the Mount can be read in less than twenty minutes. It is, however, like electricity gathered into a thunderbolt, flashing light upon the soul, and compelling men to listen and decide either for or against the truth. A deeper and ever growing knowledge of the mystery of the Gospel, and how to best interpret it to our own age, a clearer understanding of the needs of the people and the dangers which beset them, the best manner of securing their attention and lodging seeds of divine truth in their hearts, the seeking for fresh and apt illustrations, a more thorough knowledge of the language and the power to use it most effectively, are some of the living questions ever claiming the best efforts of every true missionary. Christ illustrated His sermons by a hen and her chickens, birds, flowers, sunshine and rain. The people were charmed, because they understood and could remember what they heard. Do we covet earnestly the same power?

Whoever can compel people to listen to sermons full of a living Christ will be found to "be, not slothful, but followers of them, who through faith and patience inherited the promises." The call of the hour is to get into closer sympathy with the Saviour, and more truly and more worthily represent Him to men. God must be given complete sovereignty over our lives, so that in all we do, whether work, recreation, or rest, God shall be glorified and our examples be worthy of imitation. The number of missionaries who have died early, or been obliged to leave the field with shattered nerves and broken health, are danger signals which all should heed. If the laws of health are persistently violated, by refusing to take sufficient exercise, sleep or rest, no repentance or prayers or tears will compensate for violated laws.

A gifted authoress, herself and her father life-long sufferers, wrote as follows:—

"If you could once make up your mind, in the fear of God, never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, would stop and take breath, you would find this simple, common sense rule doing for you what no prayers or tears could ever accomplish." (Elizabeth Prentiss.)

## II. TAKE HEED TO ALL THE FLOCK.

The second part of Paul's motto, "Take heed to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood," claims ceaseless attention.

Is not the underlying thought here, the Holy Ghost has the oversight of the work of establishing the Church on earth, and everything must be done under His guidance? It was the Holy Ghost who said to the Church at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them." We should keep vividly in mind that, between the Master's ascension and His coming again in the clouds and glory, the divine agent for carrying forward the work of God on earth is the Holy Ghost. His omnipotent and unsubdueable power—silent and yet mighty—entering into the hearts of men, transforms individuals, and often entire communities. Holy Ghost power is necessary to generate and maintain missionary enthusiasm. Unbounded faith in God, confidence in His Word, absolute submission to Christ's authority, and love for souls, inspired and touched with a divine fire, is the need of every missionary and native convert. Let the stupendous conviction never forsake us, that "the power of the Holy Ghost is the energy on which we must rely to carry forward this work of God to its triumphant and immortal success," and God is willing to give the Holy Spirit to those who ask.

How full of instruction is our Lord's teaching concerning the Good Shepherd and His care of the sheep. The undershepherd's work is to follow closely in the chief shepherd's foot-steps, and lead and feed—by prayer, teaching, government and example—until called by the chief shepherd to "receive a crown of glory that fadeth not away."

The young must be taught and trained for leadership in the Church. Therefore the educational branch of missionary work should be entrusted to those who are able to teach with enthusiasm, and are profoundly convinced that this is one of the divinely appointed means of evangelizing China. The unbounded energy, self-reliant confidence, and enthusiasm of the young, the promise of their lives, if early won for Christ, with the peculiar temptations at this formative period, makes this class the peculiar object of solicitude, and gives the young a special claim as furnishing the best material to work upon.

The Bible must be translated and circulated, Christian books must be prepared and put into the hands of the people. Medical work must be carried on, and men and women trained to nurse and heal the sick, and comfort and save the dying.

Whatever may be the special talents, qualifications and work of the individual missionary, my deep conviction is that each one should give large emphasis to the evangelistic element.

Each one should daily make direct and special effort, by word and act, to lead souls to Christ, and help Christians to be more Christ-like. A word kindly spoken, at the right moment, to the pupils, the sick or the wayfarer, may be the seed sown in good ground, which, by the blessing of God, may yield sixty or a hundred-fold. We need more of our Master's enthusiasm for humanity. No degradation should be regarded as hopeless; pass none by, how-

ever unpromising. The Lord's sermon to the Samaritan woman not only saved her, but, through her testimony, the entire city was moved. Christ's method of bringing men one by one, to a knowledge of salvation, shows us how it is possible, not only for the missionary, but for every Church member to do effective work in saving souls. Shall we not, in the spirit of Paul, say: "I magnify mine office," and rejoice that God has called us to bear some humble part in the great work of the evangelization of China?

Let us labor in hope, assured that "in due season, we shall reap if we faint not."

Upon the threshold of a new century, I believe we are upon the eve of one of the greatest and most powerful revivals the world has seen.

It will be honoring to God, and helpful to ourselves, to ever cultivate the habit of hoping largely and attempting great things for God.

#### *In Conclusion.*

It is my abiding conviction that, in order to secure the constant presence of the Holy Spirit, and the fulfillment of the Saviour's promise, "Lo, I am with you alway, even unto the end of the world," harmony, mutual affection, sympathy and hearty co-operation are indispensable, not only among members of the same mission, but also of different missions and denominations working in China. Missionaries thus living, and training the native membership, will secure the answer to our Lord's prayer "that they all may be one," and show to all, "Behold how good and how pleasant it is for brethren to dwell together in unity."

"What Paul says of the diversity of gifts, in individual members of the Church, may, in the existing state of things, be applied to different denominations of Christians. No one is perfect or complete in itself. No one can say to the other, 'I have no need of thee.' Each represents something that is not so well represented in the other, and has a work to perform which could not so well be accomplished without it."

"Animated by such a spirit, the attempt to proselyte those already in Christ will be utterly unknown. It is only when the hand undertakes to turn the foot out of the body that the foot is bound, in self-defence and for the good of the whole, to defend its rights."

All should rejoice, in whatever way and by whosoever the work is done, if only souls are saved and our Lord Jesus Christ glorified.





## THE SPEEDIEST AND MOST EFFICIENT METHODS OF EVANGELIZING THE HEATHEN.

**By Rev. A. G. Jones** (English Baptist Mission, Chou-p'ing).

As there is considerable danger of both narrowing down the conception of evangelization and treating it solely from the standpoint which the speaker has been most accustomed to, I think it well to call attention, at the outset, to the very different ideas that must have obtained in the minds of, for instance, Columba and Boniface, as compared with such men as Martyn and Burns, and to the difference between the ideas of the Protestant and Roman church on this matter. Again, evangelization may manifestly be considered as *work*, with its varied kinds of operations and methods, to be prosecuted with energy and prudence. This paper, however, is restricted to the consideration of it as the efficient delivery of a *message*, which is to bring men into unity of heart with God, through our Lord Jesus Christ.

I fear that, in dealing with the theme which has been allotted to me, I shall have to take considerable liberty, so far indeed, as to devote half of my time to considering the principles that, in my judgment, must underlie any methods intended to be speedy and effective. For I believe, and have always believed, that even so divine a matter as the preaching of the Gospel is most assuredly *hindered* by improper methods of preaching it, and very much furthered by conformity to those laws which have their roots in the spiritual character of the message itself. This is my explanation to you, and I hope my justification, for not strictly following the heading by considering it a matter of bare methods. We shall all, I hope, be agreed on that. We are all agreed, further, that the Chinese must be led to Christ, and won for Christ, if they and their nation are to be saved; but I, for one, most certainly believe that there has been an immense amount of preaching which was done in a most unwise, most bald and detrimental way; indeed, so much so as to render it really unworthy of being called the true preaching of Christ at all—preaching which, if Christ had preached on earth after His resurrection, He would have been slow to own as the preaching of Him; and this to such an extent, and in such a way, as to make the name of Jesus a by-word among the heathen, in proportion as the sound of it is known—a result not by any means arising solely from the perversity of the natural heart, but very largely from the indiscreet way in which that name has been preached.

To the explanation of my meaning, I beg to invite your attention, and this leads me to say that this paper has two main divisions—the critical and the practical. First then

## THE CRITICAL.

Leaving aside all allusion to the intensely bitter, insulting, repulsive and controversial methods, that have resulted so largely in closing the avenues to the hearers' hearts, let us confine ourselves to the more positive positions.

The preaching of the Gospel has very often been a sudden, complete and summary telling of how God created the heavens, earth and man, how man fell, how God chose Israel, and sent Moses to give a law by which all are condemned, and how God then sent Jesus Christ, who, being the Son of God, died to be the Saviour of all, specially of those who believe. Conversation afterwards frequently turns on the point of Jesus being a western sage, when the enquirer is generally met with theological, and often very crude and formal, explanations about the Incarnation and Trinity, perhaps implying strictures and unwelcome reflexions on their own native sages. This conversation possibly takes place with some one who does not realize he even has a soul, or has not a particle of belief in God; hence he has no standard that begets a consciousness of sin, and hence no felt need for Jesus Christ. The whole scheme looks superfluous and absurd to him. The spiritual hog cannot see or value the pearl, and so turns on the preacher and tries to rend him with argument. All that was said was perfectly true, in the abstract, but ill-timed and ill-judged. It had no relation, or no perceived relevancy, to that man's then state of mind or consciousness. The true preaching of Christ out here needs more than assertion, however true, enthusiastic or forceful. The soul of the natural man will not accept Christ because of assertions, or dogmatic statements as to His person, office and power. That means much to you; it means nothing to the Chinaman in the street.

All such courses, then, I oppose; all blind, impatient effort to build up truth; rapidly and *without foundation in the soul*; all that is an ignoring of or an inverting of the true *order* of truth; all ignoring of the difference between the knowledge of the natural heart and the religious apprehension of saving truth; likewise all confusion of them, and all expectation that mere summary or disorderly assertion will produce the result looked for from the true preaching of Christ.

Again, as to the preaching of the way of salvation—the cross. Consideration would itself show it, and experience itself most certainly does show it, that it is not as effective here as in Western countries, for manifest reasons to which I shall again recur; moreover, it never can be anywhere effective if taken out of its proper place in the divine economy, if part of God's truth be made to serve for the whole, or if stated in a disconnected, unrelated and premature way, as it often is.

As to the preaching on sin, I deem that there are numberless ways open to convince men of sin without applying to Chinamen those literal Scripture

denunciations and condemnations first addressed to those whose religious advantages had made the conditions of their probation and guilt very different from the conditions in China. Such a course as this surely must hinder the Gospel, and hinder the personal repentance and faith which the preacher is aiming to produce. In fact, it must, in the very nature of the thing, be just as unwise to speak to Chinese in terms of early Jewish theological thought, or in terms of seventeenth century theological thought, as it would be to speak to Jews and post-reformationists in terms of present day Chinese thought. Brethren, you must construe and translate these terms and deal with the realities implied in them, and not merely repeat these terms. Don't use even the expressions of the Bible, much less the formulæ of theology, as if they were charms, or had a magic, fixed, physical influence inherent in them. There is, thank God, a charm, there is a magic—divine in its efficacy—that waits upon the truth, but the unwise and precipitate handling of the divine Word, or rough dealing with the living heart, alienates that charm—that magic, which yields only to other ways and associates itself with other methods.

There are many people, and very excellent and estimable people, too, who think that while many things cannot be discussed or enforced, except with suitable consideration and equipment, yet the Gospel can do without it—repelling all such care as so much trust in human and secular wisdom.

There are, also, many such good people who are of the opinion that the direct, full, unreserved preaching of the person and work of Jesus Christ, first and always, is equally effective under all conditions—indeed, to every creature—irrespective of the intellectual or moral state of the heart, the beliefs of the hearers, or the sequence in which the truth is developed, provided only the Holy Spirit is with the preacher.

Others say that the apostles, notably Peter and Paul, are utterly silent as to what I have here urged; in fact, Paul says he determined not to know anything among them but Christ and Him crucified, that he would glory *only* in the cross, and that all else he counted but refuse, alongside of it.

It is contended, too, that this customary direct method of preaching Christ and His cross does draw men to Him, and does, of its very virtue, itself tend to produce those very states of mind which it is here said are the prior condition of that preaching being effective.

Further, it is admitted that all that has been advanced would be so, if the Holy Spirit were not able to make efficient what otherwise were inefficient, and, in itself, unreasonable. Lastly, it is asked triumphantly whether the apostolic order is to be improved or reversed by Mr. So and So, or is the Lord Jesus to be kept behind a curtain until the convert has been through a period of Mosaic and monotheistic discipline.

I need hardly say that all these views are no special pleading, but sincerely constitute the true ground on which the direct and unreserved preaching of

Christ, as we have known it, is based; and it is genuinely thus done in supposed obedience to the divine will and word. Now, on the foregoing principles of evangelization, I naturally have much to say by way of reply, but before doing so, I would remind you of a few points. First, I do not mean to imply that all the preaching of Christ, in this country, is done in the way I have just delineated. Secondly, that the search for a more excellent way does not arise from any want of confidence in Christ as Saviour, or as divine. The writer's search into, and study of, this question has very much cleared and confirmed his faith in the substantial positions which the Church universal holds to be correct interpretation of Scripture, and which, at first, all have to take from tradition upon trust. It does not arise from being ashamed of the Gospel of God, nor from the mere desire for a speedy superficial evangelization of China; but it arises from a zealous and urgent desire to see our redeemer *more* really honored, and his kingdom *more* really advanced. I certainly wish to look at the matter critically, but, assuredly, neither sceptically, rationalistically, nor from the standpoint of a mere cold intellectualism.

One thing, therefore, that seems certain to me, as it assuredly did to the early Church, is that we must not confuse and treat alike the consciously sin-laden and those our Lord calls *swine*; that strong meat must not be thrust on infants; that all efforts at stuffing, and cramming, must be removed from among our methods; and that a broad distinction must be drawn between the principles, the beginnings, the fundamentals of Christian teaching, and those teachings which belong to them that are of full age—feeling perfectly satisfied that no impatient, or blind urgency, will avail anything much.

Let me now deal with those portions which are believed to justify the principles and practices I oppose.

1. St. Paul's strong statements on wisdom, in the First Epistle to the Corinthians, are understood and made to mean that no human learning, intelligence, discrimination, or judgment, has any material part in the preaching of the Gospel message.

That position I hold to be an altogether untenable construction of St. Paul, in the sense in which it is advanced and made use of. Everyone here does, or ought to know, the characteristics of the Greek thought of that day, its peculiar and exclusive reliance on knowledge and philosophy, as well as on rhetoric and logic. But if, after reading his First Corinthians Epistle, you had asked the author whether skill and discrimination, judgment and wisdom, were hindrances or helps to truth, I can hardly imagine the aspect his face would have worn.

One fact must be borne in mind. When the ignorant, and apparently unqualified, have success, and sometimes real and great success, they have it, not *in virtue* of their ignorance, but *in spite* of it, and beneath it have, with an ever precious simplicity, a natural and a *divine gift* and qualification,

which, however, would be much more effective if not so heavily handicapped. They have, too, in common with the educated, that Presence which both must have in their hearts.

2. There are those who believe the true course is, without further preparation, to proclaim and declare Christ, His deity and His saving work of atonement, first and always to every creature, irrespective of the hearer's state of heart, or the true sequence of truth, as the scriptural, the speediest, and most effective way.

Now this has been done on a vast scale in India and China, with a sincerity, perseverance, and zeal that admits of no question; by men, too, that were both pious and spiritual, and in a way that compels the highest admiration. The one fact, however, that voices itself above every other, is the utter disproportion of the results to the efforts, and it is this which at once both raises doubts and compels investigation as to the correctness of this principle of working.

I believe, with all my heart, in the preaching of Jesus Christ and His atonement as the very and essential truth of God; but I believe, also, it is utterly useless, profitless, and meaningless unless the existence of God, the rule of God, the reality of the after-life, and the certainty of a future retribution be, to some extent, believed by the enquiring soul, if indeed, in any sense, enquiring at all. The efficacy of the Gospel is not like the chemical efficacy of some substances on other substances, or the efficacy of spells, or pass-words, but lies in its spiritual adaptation for bringing the soul to be in an attitude of harmony with God, if that God be known and that harmony desired.

3 As to Paul's glorying only in the cross and knowing nothing but it.

As Paul had no regard for, took no pleasure in, placed no reliance on, the policy, or teaching, of the Judaizing and ritualizing party in the early church, so Paul had no use for Greek philosophy, dialectic, or rhetoric, in the sphere of salvation and saving men. That is the true meaning of all these passages; but they are no warrant for our rough, unadapted, prostitution of the pearls of our faith before minds and souls that are still not only, alas, as the beasts, but without the inner bases on which to profitably rest high Christian teaching.

Let us now examine Paul's *own* practice so far as we know it. Paul invariably went *first* to the Jew, or the gentile proselyte, to preach Christ. This was not only a matter of covenant appointment and injunction, but the wise, reasonable, discreet thing to do. The man who rightly said "other foundation can no man lay," himself sought the foundation of Mosaic law, Israelitish prophecy, the accentuated Jewish consciousness of sin, the belief in Holy Scripture, and the reverence, godliness, and righteousness of the synagogue, on which to sow the truth of the glad tidings. We find him speaking to the Jew on *his own* ground, and seeking thus to come to a

*real mutual understanding* with them. At Athens, we find him speaking to the gentiles on *their* grounds, and Christ presented in a different attitude, as we would expect. It is *not* true that there is only one subject to be preached. If you do that, you are keeping back the counsel of God. Paul's exaltation of Christ, in his preaching, as he states it in his own words, means that Christ is the supreme and central subject *in order of importance*, but not the only, the primary, or the basal, in point of time or in order of apprehension. He is the Alpha, but He is the Alpha of distinctly Christian thought and faith, not of *all* religion and faith in its beginnings. That, too, is what the epistles show; *they all* being addressed to Christians.

But there is one greater than even Paul, and the One whom Paul worshipped. On the subject we are dealing with, He said little. Christ was not a man of detail; but He did say: "Go and teach them *all* things whatsoever I have commanded you." That word *all* includes right relation and proportion; and Christ's teaching not only rested on the Old Testament, but itself discernibly consisted of several distinct parts.

I understand from the Gospels most distinctly that Christ taught slowly, gradually, and in modes suitable, expedient, and appropriate to His hearers. I understand, further, that what was unseasonable, and they unable yet to bear, He postponed—in all, that same divine absence of hurry and precipitancy which was so conspicuously absent in the entire and lengthened process of divine revelation.

The fact is, that in heathen countries there is far less within the heart of heathen listeners to appeal to in favor of Christianity, and, although the Pauline epistles teem with the name of Jesus, yet, as a distinguished living statesman of our own day has said: "The attempts to govern one set of circumstances by a rule made for another set totally unlike, are as unfortunate as might be expected."

4. It is said the direct, full, immediate preaching of Christ, does in itself waken up people and produce repentance and faith at once.

"Yes," I reply, "under a great many reservations, it does," in some, but not ordinarily in many, as we here are circumstanced. In the West it does; but why? For this reason, that round the outskirts of the invisible Church at home there hang immense numbers of people—millions and millions—who know the facts of sacred history, who have imbibed the spirit of Christian homes, institutions, education, and preaching; who, though they were born and have lived under these influences, yet have never personally realized Christ for themselves, or closed with Him in loving trust and hearty will.

They have lived for years, with a guilty conscience, in a natural and legal state of mind; on *such* people the direct dogmatic preaching of Christ produced the alleged result, because it forcibly represents what is generally assented to within the heart, and in phenomenal instances elsewhere, too, but

that is not the rule of the Spirit's operation everywhere, irrespective of conditions. If people do not know there is a God, and do not know, or care about sin, what way is there to produce repentance ; and if repentance is no way allied to Christian faith, or if some measure of belief does not lie at the base of repentance, then I should like to know where I am wrong. No, when you lead the Chinese to the Gospel as you were led to it, then, and then only, will they receive it as we did ?

It is contended, the inner working of the Holy Spirit makes efficient that which to the carnal sense seems inefficient.

But the reason we are arguing all this is, because the Holy Spirit, as a matter of fact, does *not* seem to bless this procedure, and so much of it seems mere waste, because the word does not profit them, if so preached. "Oh, no," replies my opponent, "if you were really filled with the Spirit, and did this same thing faithfully, the results *would* follow !"

Friend, I do not want to substitute light for heat, but you really and manifestly do seem to want to merely work on a zeal not according to knowledge. Whether the Gospel is preached in this or that way, it is the Holy Spirit that must make it internally effective in the heart, and the preacher must also have a divinely given and intense personal realization of the message himself ; but my contention is, that, apart from this, you have a power to and do often hinder the Spirit's work in *others* by your unwise method, in traversing his intention and true laws ; just as you have the power, and can hinder his moral work in your *own* heart. Moreover, there is another feature. Not only is the truth divinely originated and revealed, but the laws of spiritual sequence, and of the coherent apprehension of that truth, are as divine, and follow exigencies as eternal, as the matter itself. The Spirit is the Spirit of truth and order. His office is not only to reveal, but to communicate and ingrain that truth in us ; and his doing of it, may be marred and hindered by our mismanagement. We know that Christ is the word and wisdom of God—the embodiment of the eternal reason of the divine mind, and I know not how we can ask the divine blessing on anything that is unwise, or unreasonable in its matter, in its form, or in its principle, or method. Our duty is not to fly in the face of, or disregard God's spiritual laws, but to conform to them with an understanding mind.

6. It is asked, is the Lord Jesus Christ then to be put in the back ground and only spoken of to the initiated ?

In the first place, I demur to any such enquiry as this being viewed from the standpoint of a self-assumed superiority, or in a way that leads to burlesque representations of the contention of this paper.

The relations of our Lord to His divine Father, to His human Mother, or the relation of His spiritual order to that of the sages revered in this country, are not practical questions for an enquirer in his early stages. There is

much stands before *these*. They are, to those in that stage, the questions of curiosity. There are many of the chief positions of dogmatic theology that are of extreme and inalienable value and truth, but, in the early stages, they are hindrances emphatically. The very instant you deem that you have met a man that will appreciate, or is in a state to be brought to appreciate Christ, preach Him truly, suitably, and wisely, but recollect, the mind, as a rule, must have arrived at some more or less clear theistic position before it has reached the standpoint from which to appreciate the Christian revelation and Christ's redemption. Lead in that direction all you can, if you believe in "leading" people at all, but no forcing; and lead not in the direction of a settled dogmatic view, but to those considerations that will enable your enquirer to put his own value, and I should hope, a gradually increasing value, under your guidance, on the Lord Jesus Christ. But be assured there is no power in any assertion, however mysterious, or however strong, except in so far as its internal meaning is understood, is felt to apply and be of consequence to the hearer. In *every* sense, we live under the dispensation of the Spirit.

If any one believes that the Gospel is only a testimony of *mere witness* to all gentile people, designed, in this dispensation, mainly to alter their moral predicament, or increase their guilt, without having a leavening and saving influence on their hearts, then all I can now say is, that such a subject lies beyond the proper purview of this essay, and I can no more discuss such a view of the matter here than I can discuss the five points of Calvinism in this connexion. Having marked off those principles of work, and, as I believe, erroneous interpretations of Scripture, which I consider misleading, I now pass on to the second division of my subject—

#### THE PRACTICAL.

If the foregoing describes what ought to be avoided, the question still remains as to how preaching should be done. First of all, then, I hope a certain degree of positive, manifest guidance is implied in what has been already said; in addition, however, there are certain

##### 1. *Things to be recognized.*

First, that the beginning of religion "does not consist in the knowledge of, or assent to, any number of positive doctrinal positions, such as have arisen from intellectual reflection upon the Christian faith." If that is so, our first efforts must not be directed towards the *putting* of these things *into* the mind as the thing to be aimed at. My idea is, that the earlier efforts should be governed by the principle of awaking the feelings of defect, error and perversity that are dormant in man; and this in order that he may understand we feel the importance of those elementary facts which lie at the basis of religion. Such conceptions are: God's existence, creation, ownership, and rule



of us, conscience, expectation of material and moral good from divinity, future life, judgment. About these things, the Chinese must be spoken to as being still in the court of the gentiles, intellectually and religiously. I repeat it, that the natural wants, defects, and innate expectations of the human heart, must be made the starting point; this consciousness of defect and need being developed and stimulated so as to lead them to give heed to the message. Men will not prize our message, as a rule, unless they perceive and feel their need. Only then will they perceive and feel the value of our remedy. This is the first mental condition of regard for, and acceptance of, positive truth; and *this* is the fulcrum from which the will can most effectively be moved—not the intellect. Man's whole nature, and training disposes him to satisfy his needs, and all that presents itself to him that way makes the closest claim on his interest and energy. Once men *feel*, "I need Thee, precious Jesus," the rest will be easy; and I do not for a moment deny that a *judicious* preaching of Christ, may help this; but not the crude, dogmatic, assertive kind, so well-known to all of us. The thing desiderated is, as far as practicable, to observe an order, and see that that which is necessarily first, according to the logic of the spiritual nature, is felt and realized first before passing on; indeed, I do not hesitate to say there are many things that you should wait to be asked; in any case, the lead of the teaching should advance only with the internal experience of the hearers, or what may be presumed to be the point they have reached.

## 2. *Things to be shunned.*

First, superficial controversies, or important matters dealt with only as to their superficial elements and in a superficial way. If you do argue and discuss, try steadily to move the issue on to a radical matter. If the question of Jesus as a Western sage comes up, do prove His uniqueness without the aid of the dogmatic forms of the Nicæan or Athanasian creed.

Do not urge people to accept dogmatic statements, as in themselves helpful. Seek at the earliest to deal with individuals instead of masses, if you can, because this admits of your observing and suiting your speech to the inner condition of the man, whereas mass preaching is all done at a venture. In this country, I do not believe in relying on Scripture miracles, or assertion of mysteries, as proofs of the truth of the Christian revelation, for very many reasons.

As I said before, refrain from taking an attitude to the Chinese similar to the attitude of the prophets to the Jews in denouncing them. You thus take too much upon you. The circumstances, that *then* warranted *them*, are all different here. Even God the Father judges no man, but by the Son, which very word implies that the clearest revelation of good has been already rejected. I have known long sermons and long conversations that only perplexed men more. Beware of that. It may be all clear, and all seem cogent to you, and yet be either offensive or mystifying to others.

Avoid precipitate, premature, unseasonable statements of truth, and above all bear in mind that the truth to be first taught is that which tends to be self-convincing—you appealing to those things mainly which the heart of man universally bows to.

There is a way of preaching, and a class of tracts, that offend and repel twenty for every one that they attract, and do so, not in virtue of their excellence, but in virtue of their actual unwiseness and offensiveness.

3. *Hearers are to be discriminated.*

The preparedness of all men, for the Gospel, is not equal. There are, however, some that by nature, grace, or culture, have come to a condition of devout feeling and a really religious conception of the world and life. There are also a far greater number who are worldly, indifferent, and self-satisfied—two classes, and, I maintain, two classes as different as swine and sheep, demanding two different lines of treatment, whose upward courses will probably take very different directions, and whom we can help only at very different degrees of speed. The first class are generally docile, but need to be gently led and sympathetically shown their need. They must neither be driven away, nor the expression of their ideas and feelings restrained. For the second class, there must be another method. The difficulty of the former class is mostly in their intellects; that of the latter, is in their wills and desires. They differ in treatment as much as two patients—one needing a stimulative and the other a depressant line of medicines; but, if depressants, then those raised within their own breasts by you, not a series of heavy, lowering blisters applied to them from outside. Both are heathens. There are all varieties in both classes; but neither can be dealt with in any off-hand, common-place way, thinking that *all* are sinners, all have one disease, and so, only one stock prescription for them all.

4. *The first steps of a more excellent way.*

To cast about amid the profundities of faith and the complexity of human life for *one* method of dealing with the soul in its death-like indifference—one that will have a greater range of effects than any other method—is by no means easy. The first task, confessedly, is to awaken the soul and seek the true way to bring it to Christ. Now Socrates and Buddha agree with Jesus Christ as to one *method*, and *what* they agree in is the use of question and parable, or veiled discourse that slowly and naturally reveals its meaning.

First, and mainly, as to question. It is the search-light for the dark recesses of the soul. It flings men *on* themselves and *into* themselves. It compels self-scrutiny. It makes the soul do its own work. It compels assent and makes the man inwardly cower before his interrogator. The answer is made to one's self: if there is a hurt, the hurt is hidden. The effect continues for a long time. Questions fix the mind on facts and fix themselves in the mind.

Now, when I speak of questions, I do not mean jauntily put interrogatories, interspersed in a discourse in order to point it: nor do I mean strings of questions fired off at people, one after the other, and before they have time to think of one they are hit by a second, and the whole contents of the revolver are into them before they know where they are. No, I mean the gravest questions that can be raised before the mind of man—perhaps only one in a whole discourse, but pressed, with all the resources of soul and spirit, until the heart feels there is something it is without that it needs, and the will is thereby impressed into enquiry or action. This, I need hardly say, takes considerable study and forethought.

Of the subjects and form of those questions, I can here give only a few very unsatisfactory specimens and the merest outline of my idea.

I would begin, where Christ begins, with men's fears. For instance, all adult persons feel there is in the world a power, laws, and a control, that masters them. They have names for it; in any case the fact is certain. What, therefore, is that power? Is that power for them, or against them? Are they with it, or against it?—and so forth.

Every man has in him appetites and desires that will visibly ruin him: the possibility of that ruin is present in every mind. There can be no certainty that ruin stops with the body, or the estate, or with this life. Have you faced this matter?

The answers of the sects, about a future life, are contradictory. Prove that. Are you satisfied to live in an uncertainty that is certainly such? Have you light enough?

The sorrows, vexations, and disappointments of life, are realities with all, and are largely inevitable, yet true peace may be had amid them. Do you care nothing for that?

Every one has had pain of body and pain of mind. There is a pain greater than all these in reserve. Can you yourself prevent that?

When you offend man, you must make reparation, or go to law. How about offending God?

I call these most unsatisfactory specimens myself, because the effect of such things depends on the depth and minuteness of the application to the hearer, searching his soul and forcing him to feel.

To such ways of putting things, there is simply no end, for the simple reason that God has constituted all things and all human affairs to be the mirror of His nature and laws, to be also the mirror of the New Testament higher truths, as well as of the older and more rudimentary; but this all means the downright study of the heart and its needs, and the right method of exhibiting and applying the remedy. It means working at it, and not trusting to mere fitful inspirations. And you must work at the problem if you mean to be a cooperator with God.

One thing must be pointed out, lest it escape observation, that all those questions begin with plain, observable facts, begin with the known and the indisputable, and end in compelling and requiring the mind to postulate the truth of the Christian religion as the only solution and the only relief of the need—in a word, with us, they all should converge on Christ, and, in an increasing degree, as they rise in spiritual level. This is an essay, not a treatise, and how this is to be carried out, must be left to the individual.

Before concluding, there are a few things I would like to say. Some of my hearers may be thinking that this whole theory, of the method of approaching the heathen unconverted mind, is wrong on the very face of it, because it aims at results, such as speed, efficiency, and thoroughness, in a way that pretends to be an improvement upon our great forerunners in this work—plain men, who with their lives in their hands, stood up, and honestly, directly, and simply declared their message and took the consequences.

Brethren, I would be sorry for you to think that I was advertising a patent for dealing with the knots and gnarls of the natural heart in a short and easy way, for God Himself, in all reverence be it spoken, seems to have no such way. But I do contend that more light and experience ought to bring more wisdom. I do contend that it is not a matter of indifference. It is often the small weight which turns the beam that decides the fate of what is being weighed, and here, recollect, I have not only been speaking to *you*, but to the preachers under you, as represented in your persons here to-day.

Bear in mind, further, that the question is not one of theological truth, on which I have no question in my mind to raise, but on the right use and application of the truth itself to the heart.

Moreover, it is not a question of how, or how much, Christ's person and Christ's work is directly to be preached to Christians, or adherents, in communion with our churches. There we have the certain light of such men as Paul, Augustine, Bernard, Luther, Calvin, and Wesley, and in that direction, by these lights, let us go. But the question is one which the increasing experience of the church, in her missionary work among cultured nations increasingly calls attention to, *i.e.*, the true principles and right method of evangelizing the heathen. Faith in Jesus is the *best* of all evidences when a man has got it, but as to how he is to be helped to get it, and how he is *not* to be hindered in getting it, this is my one day's contribution. Judge not according to the appearance, or the letter, but judge righteous judgment. Idols are worshipped, and false gods trusted after a certain fashion, and hold their own. *We* do not want Christ worshipped, or trusted in *that* way, but collaterally with an internal process of a spiritual character. That process seldom results from mere assertions, unless they be as real rays of light

entering into the very centre of a man's heart and making the person and power of Jesus Christ a living reality to the soul. I do not for a moment believe the ordinary view, that Christianity fails, mostly or solely, for want of faith, or because the hearers are so evil, is the right one. Nay, it often fails, even under fair conditions, because we so mar it in the preaching, and because we so fail *to demonstrate its spirit and its power*.



## PRACTICAL METHODS OF BREAKING NEW GROUND.

By Rev. J. H. Laughlin (of Chi-ning-chou).

*Where* and *whence* are, to my mind, almost as important questions as *how*, and from it cannot well be dissociated; so to these three questions, in the order named, I shall give attention.

### I. *Where* break the New Ground.

Beside all waters. Wherever the Spirit of God leads. Wherever land lies unworked. I think the history of mission work in Shantung shows it to be a mistake to set a geographical limit beyond which one will not go. (I am not disparaging territorial division among sister missions, but speaking only of unworked soil). Hospital patients have come nine hundred *li*. If there be no missionary nearer, to whom you may commit them, go after them yourself. More than once God has blessed such an act to the gathering of a subsequent harvest. In some localities the soil proves fertile, in others not. Which is this and which that we can find out, not by prior scrutiny, but only by plowing everywhere that the Spirit directs. And, be it ever remembered, one soul is recompense for a journey to the ends of the earth.

### II. *Whence* break the New Ground.

From a reasonable distance. Residence on the ground is not the highest desideratum. Sometimes just the opposite. The missionary's permanent residence there often hinders and defeats. Not that his conduct is bad, or his influence faulty, but that his actual and constant presence intensifies the native hostility to foreigners. He secures his property only by conflict or law-suit, which definitely arrays against him a large proportion of the population of the place. The opposition has become crystallized. The individual who then adopts the new religion is at least disgraced, perhaps ostracised. Hence it happens that, for years after occupying a new station, the converts from the immediate neighborhood are few. Sometimes, so marked is this solidified aloofness that even the recipients of medical bounty come only from a distance. Hence I say, if the ground be new, plow it, if possible, without living on it. It is a spot of exceeding delicacy. A harvest of souls is in the

balance. Angels may well fear to tread. Let missionaries not be of the class that rushes in.

But if the station, as well as the ground, must be new (as it sometimes must) I would recommend:—

First. An *Influential* Center.

Influential, that is to say, in a political, literary, or commercial way. Aspirants for office, students for examinations, merchants for goods, may come into contact with the missionary, or his helpers, or his books, or his museum, get a little benefit themselves, and pass it on to all sections of the land. Thus the important work of the American Methodists, in south-west Shantung, had its origin in Peking.

For this policy we have, too, the warrant of the example of the Apostle Paul. Lystra, Derbe, Antioch, Ephesus, Athens, Corinth, and, above all, longed-for, planned-for, prayed-for Rome—all were centers important, and therefore desirable as mission stations.

Second. A *Healthful* Center.

A place where foreigners can live; and, not for years, but for generations, live. Distant is the day when the tender native church may be abandoned by the piety-inherited, as well as from-infancy-trained, missionary. A third of a century has not in Shantung wrought such a development that a native pastor and people may be left entirely to themselves. Hence, let the spot chosen be one suitable for a residence *permanent*. Healthful, if possible; but, if there be none such, then the most healthful there is—move in, and make a free use of godliness, cleanliness, and quinine.

III. *How break the New Ground.*

By what methods is it to be done? In the natural world, plowing, or breaking the ground, is preceded by clearing off the rubbish, and then followed by seed-sowing. Here, however, the three processes are almost bound to synchronize. The clearing away of prejudice, finding access to the heart, sowing the truth, must, to a considerable degree, go on together. I suggest as of extreme importance:—

1. *The Removal of Ignorance and Prejudice.*

This is to be accomplished in the following ways:—

(1). By a Reasonable Conformity to Native Customs.

Paul became a Jew to the Jew, to the extent of shaving his head and paying temple charges; a Greek to the Greek, to the extent of giving him due credit for his devoutness; a poor man to the poor, to the extent of making tents with his own hands. Why should we, by dress or manners, shock this people unnecessarily? Do we not stand a far better chance to get the plow-point into the soil by making concessions in unessentials? Certainly, we wish to improve them in all things—but how? By use of discretion and patience. And when? When hindrances shall have been removed, access made possible,

influence acquired. Too hasty exhibitions of our own freer—more enlightened, if you choose—customs tend to keep away people who otherwise might come to us, and, in time, obtain change of habits, not only, but of heart as well.

(2). By Open Doors.

Be accessible. Let your lives be transparent. Secrecy breeds suspicion, suspicion isolation and riot. Let the men of us have a convenient room where we may be interviewed by all who desire it; our motto being: "The man who wants to see me is the man I want to see." Repairs and alterations on our newly-purchased property should not be allowed to go on so fast as to preclude this. It is an opportunity that comes in the beginning as at no other time. Not only receive those who come, but hold out inducements to get them to come—a museum, toys, foreign household articles, as sewing-machine, organ, etc. Win, especially, your neighbors. Having them, you need fear no riot.

Let the women of us open, to women (and children with them), not a room, but the whole house. Thoroughly gratify curiosity, let them examine closets, stoves, and chimneys, and with their own eyes see that there are no hidden places where uncanny works of darkness are carried on. For that such stories are believed, not only by ignorant women but by men of intelligence and rank as well, I have had evidence which leaves in my mind no doubt.

With the same object in view, I favor the employment of servants native to the place, rather than those from a distance. They become bureaus of information to the curious without. Through them, it may at all times be learned that on the foreign premises no eyes or hearts are being extracted, nor any medicine or silver being manufactured. They will, moreover, bring their neighbors and kinsmen to see you and thus enlarge your acquaintance and influence.

(3). By Identification of one's self with his adopted Home.

This necessitates cheerful and liberal contributions to such objects as repairing of streets and bridges, to soup-kitchens, alms-houses, and whatever others there may be which promote the good of the place, and to which you may have the opportunity to contribute. Thus you may come to be regarded as a citizen, a good citizen, a helpful citizen, whose coming among the people is to them a matter of self-congratulation rather than regret.

(4). By cultivating some Degree of Intimacy with the Official Class.

In what ways? By occasional calls, especially at the regular festival seasons, and prompt return of any calls with which you may be honored. Etiquette requires that such a return call be made within three days, and by neglect of this point on one occasion, just after my arrival in Chi-ning, when I thought myself too busy to conform strictly in such small matters, I

forfeited the friendship of an official who had not only come himself, but had brought his children to meet mine—thus starting out in a way that promised intimacy.

By judicious presentation of gifts, too, and formal interchange of presents on the regular occasions for such acts, the desired intimacy is fostered. Expensive, I grant; bothersome, still more; vexatious, often—so much ceremony, so little substance; so much of the false, so little of the true—but it's their way of doing it, and they like it. And it pays; for, with the officials openly your friends, you need apprehend no serious annoyance from the people.

(5). By Good Works.

\**Hsing-shan* is a phrase of mighty import in this old land, where there is so little of the genuine article. It commands general respect and admiration. The best exhibitions of it, that we can give them, are, in my judgment, the medical and educational departments of our work.

Of the medical, we in Chi-ning-chou have found the hospital far more fruitful than the dispensary. The in-patients are those from whom we have obtained incomparably the largest results.

As regards educational work, I advocate, for most new stations, day-schools, rather than boarding. They are cheaper by far, and ought, I think, to yield fully as rich results. But we can't, at the start, make them what we hope them to be in the end. We must not lose sight of the fact that our object at first is \**hsing-shan*. We are new comers, we wish to show our good will to the people of the place, and one method we adopt for it is to give the children of the poor a chance to obtain an education. A *Christian* education is, of course, what we have in mind as the ultimate product, accompanied by the conversion of the pupils, and, through them, the conversion of their parents, relatives, and, God willing, of multitudes of others. But that is not to be mentioned yet—else we get no boys. Even then, we, in Chi-ning, had difficulty. With the first teacher or two, we almost failed. Then the happy thought occurred to us to secure as teacher the very respectable, once wealthy, fairly well educated, widely known old gentleman from whom we had bought our property. A rank heathen he is, but what we are aiming at now is breaking ground, not reaping the harvest.

No religion is taught that year—nor the next. The only *Christian* restriction is the dismissal of the school on Sundays. But the old gentleman secures a school of ten boys, and holds them throughout the year. By that time we have a *Christian* teacher in the neighborhood, and him we substitute for the heathen. Nearly all the boys are from heathen families. We continue to handle them with hands more or less gloved. When we do, at length, begin the use of religious books, it is in a small way, to be developed very gradually. But we made our point in the end. Our curriculum now is

\* A Chinese expression for "merit making."



just about that of the ordinary mission boarding-school. We have two teachers, more pupils are applying than we have room for, a few of the boys have been baptized, and others have asked for it.

2. *With the removal of ignorance and prejudice must go, at the same time, the sowing of the truth.*

(1). By Personal Effort—conversation, book-selling, preaching—at home, and through all parts of one's territory.

In all this, I recommend, again, gentle, conciliatory methods, rather than the more aggressive. Better the quiet talk with the woman at Jacob's well than the haranguing of the theatre, or market-crowd, which takes up stones to stone you. The crowds and public places in time, perhaps, but now in the beginning, the individuals, the groups, in the inn, by the wayside.

(2). By Use of Native Effort.

In this expenditure of foreign money, I have not lost confidence. My experience convinces me that we foreigners can by no means influence the Chinese as their own people can. Our modes of thought are too dissimilar, our illustrations too alien. Into their closest sympathy, we cannot enter. Into their home lives, their inner motives, we cannot penetrate. The Chinese, who have been brought to Christ directly and solely by the foreigner, are, I fear, very few.

As to the *personnel* of these men, it is a decided advantage to have two or three tried men from an older field. If they be good men, they can easily make themselves well-nigh indispensable. But the majority I prefer to take, as in the case of the servants, from the territory in which I am working. Their dialect appeals to the people, not only because more readily understood, but because, also, it smacks of home. The people listen to and question such a preacher, wondering how he, one of themselves, came to adopt the new religion. "If our own people are taking it up," they reason, "there must be something in it." These new helpers are, of course, not ready to hand. They must be first trained. The plan we adopted, in our field, was to select a few of the most promising converts, and send them out with the older helpers as learners. Thus they have gradually developed into full assistants. This plan of sending out helpers two by two—the apostolic method—we have found to be a good one, anyhow. One can guard the *impedimenta* while the other preaches, and they mutually cheer and brace each other.

(3). By Frequent Inquirers' Classes.

To this method, my experience gives a hearty endorsement. As to the kind—the ideal, no doubt, is the country-station class, the inquirers bearing the expenses. But that belongs to a subsequent stage. During the ground-breaking, it is hardly possible. Even if possible, I doubt if the effect would be as good as if the class were held at the home-station, where you may have the students under your eye and influence all the hours of the day;

where they have a better chance to get rid of mistaken notions concerning the foreigner, his family, and his religion; where they learn not only more of the truth, but, at the same time, habits of Sunday observance and daily devotions, such as they would be long in getting at their homes.

Nor do I think the pittance received for food does them any appreciable harm. In many cases, it simply makes their membership in the class possible. Without it, they could not leave home. And in no case does it begin to compensate for the ridicule, reviling, and, oftentimes, ostracism to which they are subjected, because of this taking up with the foreigner's religion.

Such is a general outline of the methods my own experience, not books, has taught me to be useful, in the opening of new work. I cannot hope that, in all respects, it will coincide with the lessons learned by my fellow-missionaries, who have been engaged in a similar form of service. I do hope, however, that it may prove helpful to those younger missionaries who, bearing the commission of Him who giveth the increase, shall yet go forth to do this sort of work in the land—the much land, which remaineth to be possessed.

More important than all methods is a right spirit. “Brethren, my heart's desire, and my supplication to God, for them is that they may be saved.” That spirit, whatever the methods, is the *sine qua non*. Yearn for, don't despise. Go in to win, not to antagonize. Break the ground, not from curiosity, nor for exercise, nor to earn your salary, nor to please men, but, please God, for a harvest—a harvest of souls.

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## DISCUSSION.

**Rev. S. B. Drake:**—I have come almost entirely to a standstill with regard to this work, and have very much less faith in my own methods than I had some time ago. I hoped to have gotten help of a more practical kind from the papers. I should have liked to have heard something on Paul's methods of approaching the heathen, for he certainly did preach to them as well as to the Jews.

**Rev. H. D. Porter, D.D., M.D.:**—I feel a tremendous stimulus from the paper we have just heard. We are all of us in an evolutionary stage. We are feeling, after a way, to touch individual lives. We may, therefore, accept the strong statements we have heard this morning with thankfulness. Such a paper as Mr. Jones has read us, would take a year to consider in all its several points. The older method of presenting the fullness of the Gospel on the very instant, is one with which I have no sympathy.

**Rev. J. Percy Bruce, B.A.:**—I am in sympathy with all that was said in the direction of discrimination and carefulness, but I think there

are some things we need to be very strongly on our guard against. For instance, in preaching we are examples to our native brethren. They will imitate us. When it comes to an avoidance of what is really vital to our own view of the truth, and when that becomes habitual, then I think there tends to be a reflex action on the preacher himself as to his estimate of those vital truths. We missionaries must be on our guard against that. By the cultivation of our own life, we may avoid that danger, but if our native brethren do not bring these truths to the front, in their preaching, they are in very great danger of undervaluing them. In dealing with the heathen, the realities must ever be before us. We must take care to lead the enquirer to what we feel to be fundamental to spiritual life. In order to feel the need, there must be a sense of sin. Then the questions of forgiveness and of the divine sonship of Jesus Christ, are truths which we should seek to lead the enquirer to grasp, not necessarily in our first interview, but they should ever be before us, so that all we say will lead in that direction. We must avoid leading them to suppose that the religion we preach is the same as the religion they have. At the very first, we must bring out the radical difference between Christianity and Confucianism. We can do it without giving offence. Of course there is a great difference between preaching and dealing with enquirers. Preaching is declaratory, and should be comprehensive, but in dealing with an enquirer you adapt your statements to the attitude of him to whom you are speaking.

**Rev. T. J. League :—**I want to add my approval to all that Mr. Jones has said. The disappointment Mr. Drake expressed lies in the nature of the subject. There is no speedy way of evangelizing the heathen. It is a self-contradiction. We are not in China so much to speedily evangelize it as to do the work of the Lord in the way He shall point out. Methods are the inventions of men. Evangelizing is the work of God, through human instrumentality. The first thing is to create a desire for something in the minds of the heathen. The Chinaman simply wanted to receive, and that is the difficulty in presenting the Gospel to this people. The Gospel is an active principle which awakens life. The Chinaman's conception of his own doctrines proceeds on the principle that they are simply something to be absorbed, something to be added on, not something that is to be taken inside and given out.

**Rev. C. Spurgeon Medhurst :—**Some years ago I undertook to instruct a class of Manchus. I stuffed and crammed them with Bible truth. Many of them entered the church. Upon my return, however, after a five years' absence from the field, I found that most of them had fallen away. Perhaps this was due to the Japanese war, and the anti-foreign influences that sprang from it, but I fear that a different course should have been taken from the outset. A visiting secretary of the American Presbyterian Mission, whom

I met last year in Chefoo, aptly summed up the matter of approaching the heathen by saying: "While we come to God through Christ, they come to Christ through God." It must be so in the nature of things. But of equal importance, with the methods we adopt in delivering our message, is our intercourse with those natives whom we send forth to represent us by preaching. Jesus transformed His disciples from rustics into apostles by the simple means of unlimited fellowship with them, and we must spend much time with our evangelists, treating them more as confidants and friends than as servants, or teachers.

**Mr. C. F. Hogg:**—So far as the principles of mission work are concerned, everything depends on the individual. God has given us His Word—the Bible. The more closely we study the methods of the holy men of God, whose acts are recorded there, the more hints do we get. Mr. Jones said that we must find out the needs of the individual. It is a pity such a thing has to be said. Nevertheless, it requires to be emphasized. Paul leads his hearers on always to the same end, though not always by the same method. Isaiah had precept upon precept, line upon line. Our Lord's Sermon on the Mount was probably repeated over and over again. Luke began his Gospel by saying: "I will set before you the things that have been already dinned into your ears." Theophilus had been carefully taught. He had not been asked to understand the trinity before the cross.

**Rev. F. H. Harmon:**—We stand at a time when there should be new departures in missionary work. If we are wise, we shall be ready to receive new light on old questions, and to entertain new problems. There is to-day a decided leaning towards Western civilization, and we should be prepared to seize that opportunity. Nothing has been said about open air preaching. Are we quite sure that the day for street chapels has gone by, or, in view of the new state of things, should not that old-fashioned procedure be revived?

**Rev. R. C. Forsyth** gave the substance of a letter he had received from Rev. J. Macintyre, of Manchuria, concerning the work in that region. The success there had, the writer said, been largely due to Rev. John Ross, who was noted for his wide conceptions, his recklessness of immediate failure, and his boldness towards the home-churches.

**Dr. Leslie** asked some questions as to the results of medical work in Shantung.

**Rev. R. M. Mateer:**—I have made many enquiries as to the reason for the starting of Christianity in many places, and have found invariably that it resulted from some act of kindness. The work in Wei-hien was started by a hand-shake given to a man by Dr. Corbett. If we have an earnest desire to reach the hearts of the people, God will bless the effort. I have been re-

quested to state one of my methods for carrying on evangelistic work, *i. e.*, taking a dozen helpers with me, staying in a center, and going out with them, two and two each day, sending them round and round to the villages within ten *li*. The fact of different couples going to the same villages, day after day, has aroused the people and started them into enquiry. I have found this a good means of starting new centers. The evangelists are more enthusiastic, and work better when the missionary is with them. Numbers, too, give them a courage they do not possess when they go alone.

**Rev. J. A. Fitch** wished for expressions of opinion on the common experience that a work commencing in a center, often confines itself to a clique, and after a time, dies down. How could this be overcome?

**Rev. J. S. Whitewright** quoted a remark by the late C. H. Spurgeon, "Concentration the Essence of Diffusion." In Ching-chou Fu, the students of the Gotch-Robinson Institute, had been confining their attention principally to a twenty *li* radius around the city, including 250 villages, but he thought that even this area had been too extensive for success. The students could not visit the same villages frequently enough. We forget that the natives are psychologically deaf, and cannot understand what is said the first or second time. Select strategic points, and visit them again and again. What can we hope from a visit to a place only once in two or three years? One reason for our non-success, has been too much diffuseness. Neither have we done enough to make our stations bases for Christian work. The Christians need all the time of the missionary, but still would it not be better if we did more in the way of leading out those Christians to work among the heathen? The natives are often ashamed to preach in their own neighborhood, if alone, but they will go anywhere, if led by the foreigner.

**Rev. F. Harmon**, in reply to Dr. Leslie's question as to the spiritual results of medical work, told of the establishment of a station as the direct result of medical assistance rendered.

**Dr. H. D. Porter** gave his testimony as to the direct results of medical work, laying special stress on the opportunities that lay before native assistants.

**Rev. R. M. Mateer** attributed most of the friendliness of the natives around Wei-hien to the medical work connected with that station. He had also met many in the country who had become Christians from the same cause. He considered it essential that all the assistants be Christians, and that a kindly spirit influence both the foreigner and his native staff.

**Rev. W. H. Sears** stated that he had had ten acres of land offered him in gratitude for benefits received from a medical missionary.

**Rev. R. A. Mitchell:**—Often the doctor himself has no time to pay attention to the spiritual care of his patients, and the patients have often no use for any one but the doctor.

**Mr. A. G. Jones** defended himself for treating the subject from an intellectual rather than from a spiritual standpoint. It must be remembered that the immense amount of famine relief work, that has been done all through this province, has immensely stimulated all missionary efforts. In Manchuria, great accessions have taken place, owing to the influence of the Japanese when they occupied the country. With reference to the matter of stunted growth in many stations, referred to by Mr. Fitch, the cliques had often a good deal to do with old law-suits. The Christians and learners read the wonderful records of the New Testament, observe the poor realization of the Gospel, and become discouraged. I started work in China with views similar to those of Dr. Nevius, and had to see Christianity wither in many stations before I remodeled my ideas, and saw that the men must be re-equipped by education. It is a very important thing that we should not assist this stunting by burdening our people with too heavy an ecclesiastical organization. See to it that they are neither burdened by too heavy demands for money, or by too many rules.

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## SPECIAL REVIVAL SERVICES AMONG THE CHURCHES.

**By Rev. R. M. Mateer** (of Wei-hien).

Pentecostal seasons have been so often repeated that it would be treason to question the readiness of the Holy Spirit to do great things in answer to united and urgent waiting upon Him in prayer. What is proposed is not an argument; but a brief description of the meetings held in the Wei-hien field during the last two years.

It should be emphasized that such special efforts are, in no sense, a substitute for the regularly appointed means of grace. Such an idea has to be guarded, lest the people come to think that an annual revival service is all that is necessary to the growth of a church.

During the last year, special services were held in twelve centers, continuing from five to twelve days. The attendance ranged from seventy to three hundred. The Christians provide their own food, gruel being furnished either at the expense of the station, where the meeting is held, or by a collection from the whole congregation. Especially on a second meeting in a district the people manage all this themselves.

It has been the aim to get all the people, old and young, to attend, leaving at home simply a watchman. It has been very difficult, especially the first time, to accomplish this but it can be done by a lot of personal work in

advance of the meeting. Last winter the writer made more than two hundred and twenty family calls, urging and securing promises to attend, often sitting, for a long time, with the family, on the k'ang, before it was all arranged. At one place, the women were hoping it would snow, so they could have excuse for breaking their promise; but, as it was fine weather, the whole thirty came. At two other stations, thirty women went, as the result of urging, not one of whom had the remotest idea of going up to the time of the opening of the meetings. If those who have promised do not appear, we send for them. A Shen-tze (mule-litter) is generally kept going, carrying three or four women at a trip. One place, where it was specially difficult to get the people out, I myself left the meeting and went to gather up the Christians and families. One day the men all went back to their homes to induce more to come. In the end, after holding forty-five services, a great blessing came to the two congregations represented.

A daily sunrise meeting has been held, confined strictly to prayer and singing; these have always proved precious seasons of communion with God. Preaching services have been held forenoon, afternoon, and evening. This makes a very full day. Some cannot stand so much; but the Chinese can profit by more extended services than people of the West. They take in more slowly, and need more time to absorb. The meetings are somewhat varied from day to day. It is explained that confessions of sin, and requests for prayer, are always in order; but these become more frequent toward the close. The preaching emphasizes the character and sinfulness of sin, and aims to bring all face to face with God and an impending judgment. All are induced to engage in prayer; many of them for the first time. When there are rooms convenient, the women at times have separate services that are somewhat more informal. The women of the station help in such meetings.

The Christians are always enthusiastic in regard to the good they have received, and are invariably anxious for another such gathering. We now have a tent fifty by twenty-five feet, that will seat more than three hundred. This we hope to use in the future. After the first days, the Christians will be sent out to gather in heathen, to whom we shall preach, having enough help to keep the preaching going all day. There is no sufficient reason why such meetings should not be held during a large part of the year. When God's Spirit and providence are making manifest that the set time has come, such enlarged and aggressive measures are called for now in China. Gathering the people from various villages for such a series of meetings, is not without its difficulties, such as:—

The pride of the people making them loth to eat common food in public.

Lack of bedding when the family are divided.

Fear of thieves, if but one or two are left at home.

Reluctance of the men to go to the trouble to take the women and children.

Fear of causing embarrassment when so many are to be provided for, especially when there are little children.

The poisonous atmosphere of the crowded rooms.

Above all, the inertia of the whole mass to be moved, and the lack of faith that it will pay, especially to wheel the women to such a meeting. These, however, can all be overcome, and the meetings be made a great success.

The benefits that have accrued are, in general, a great spiritual uplift. Lodged on the dry barren banks of a merely intellectual Christianity, these services have been a flood tide that has carried many out into the great ocean of blessing and activity. Many have exclaimed, "Oh, *this* is religion. I never before knew what it meant."

Speaking in particular, the following benefits may be mentioned:—1st. By days of conscience stirring, faith and love inspiring, preaching, the people have been led to desire a regularly preached Gospel and a settled pastorate, without which no community of Christians can flourish. This hungering is a sure sign of life and health. God has appointed the preaching of the Word as the supreme means of convincing and converting sinners, and of building them up in holiness and comfort through Christ. Our work would be far more of a genuine success, if we did not allow ourselves to substitute everything else for this. Are we not in danger of forgetting what we were ordained for? Even if we do occasionally undertake to preach, so little attention is given to the preparation that the sermons would not be tolerated by a Western audience. If anyone expects Chinese to be moved by cheap talk, he will be just as much disappointed as in the home land.

2nd. These meetings have done much to abolish dead formality. Empty forms of prayer have been buried, the long introduction, the sonorous set phrases, the aimless generalities, the vain repetitions, have been exchanged for brief, pointed, direct heart utterances that have brought down the blessing. Indeed, such praying comes to be relished like food after a famine. The frequent, spirited singing of a pertinent verse, has given fresh zest to worship. The voluntary element has done a great deal in breaking the ice and opening all mouths in prayer. Brevity is rigidly insisted upon, so there is a chance for a large number to take part. At times several start to pray at once.

3rd. The removing of long standing differences. Jealousies, and deep-seated alienations, that nothing could reach, have melted away under the power of God's Spirit, while the bonds of brotherhood have been welded by an invisible power.

4th. These meetings greatly increase the *esprit de corps* among the Christians. They all, in coming together, become acquainted and attached to



each other. There is the inspiration of numbers and successful cause. Many hesitating ones, whose heathen friends have ridiculed the cause, have been convinced of its superiority over all that man or idol can affect, while their hearts have been touched by a new discovery of love divine come down to earth. Many girls and young women, whom heathen propriety always kept away, have, through these meetings, been led to attend public service, and their right to do so for the first time recognized.

5th. They have produced far more readiness to contribute for the Gospel and for the poor. Before dispersing, offerings for the poor have been made; those having no ready money, giving grain, radishes, etc. The ease with which gifts are secured, after such a meeting, compared with the tooth-pulling process before, must be felt to be appreciated. Indeed, this seems to be *the* way to secure self-support without friction and alienation. When people first give themselves to the Lord, their gifts come to be for His sake, and hence larger and less constrained. Six of our congregations have, since these meetings, called pastors, supporting them almost entirely themselves.

6th. Many members have been led to voluntarily take up the duty of proclaiming the Gospel. The Bride has been induced to unite with the Spirit in saying "Come." Not a few pledged themselves to spend a number of days, or weeks, or months, in going out to preach at their own expense. Some have gone immediately to relations and friends to tell them of the Saviour. They have visited and prayed with each other's families. By the new life and activity of the Christians, backsliders have been reclaimed. Indeed, the working for souls, for their own sake, by the people in general, has marked a new era in our Weihien work. What was done by unpaid agency before, was too often actuated rather by clannishness than by God's Spirit.

7th. These meetings have made a decided impression upon outsiders. Such a large gathering of men and women, for such a long time, is unprecedented. It awakens inquiry as to what it all means, and gives an opportunity to explain what Christianity is. Many have come into the meetings. Two whole gambling shops were closed, while the inmates attended. In one case, these men were convicted and the den turned into a room for accommodating inquirers. The limited size of the rooms has frequently precluded the attendance of large numbers. By the use of the tent, we hope to make the meetings a powerful evangelizing agency. Some of our native preachers have caught the revival idea, and are excellent in such services.

I believe that great things are in store for us in the near future. Let us unitedly resolve to give God no peace till He establish, till He make Jerusalem a praise in all Shantung.

## DISCUSSION.

**Rev. F. H. Chalfant** stated that in one place a special subscription had been raised by the Christians, to enable the poor to attend the meetings, and this without any suggestion from the missionary. At the same place a Christian testified: "I have been in the church for eighteen years, and this is the first time I have *tasted the flavor of Christianity!*"

**Rev. J. A. Fitch** emphasized the point that the presence of two or more speakers at these meetings, had largely contributed to their success. The meetings, though held principally for the Christians, had, by no means, ended with them. Their chief characteristic was the sense of sin manifested among the Christians.

**Mrs. Chalfant**, of Wei-hien, rose to say a word for the women attending the meetings. Many of these were not Christians. She enquired why they had come. One had been hired by her Christian husband to attend. Another had attended from curiosity, aroused in her mind by her husband's perseverance in relating the wonders of the mission compound. Many women had been converted, who had previously been hostile to Christianity.

**Mr. A. G. Jones**:—Even so conservative a body as the Roman Catholic Church finds it necessary to have this form of services. They have not, as yet, introduced them into China. In England and America, they have an evangelistic order, who travel among the churches. Methodism originated in this kind of meeting. They have been largely held in South China, but have been discontinued. This, however, does not necessarily indicate failure. It may be that the meetings had accomplished their purpose, and were no longer needed, or that they had been held too frequently. It is a mode of work that needs to be varied. The meetings should not be held too often in the same place.



## HOW FAR IS FEDERATION PRACTICABLE AMONG THE NATIVE CHURCHES OF SHANTUNG?

**By Rev. Henry D. Porter, D.D., M.D** (of P'ang-chuang).

The theme which your Conference Committee has kindly assigned to me to consider is one peculiarly adapted to the present condition of ecclesiastical thought and interests. The thoughts of many minds have been turned to the subject of Christian union with intensity of interest. In the words of common speech, Christian union in methods of work is "in the air." In the words of a freer thought and expression, all sects and denominations are feeling the definite impress of the "Zeitgeist." The spirit of the times is

breathing with its strong, hopeful, softening, influence upon multitudes of Christian hearts. The whole world is under the distinct impression of something larger and better for man than men have ever known before. The Christian world is quick in its response to this sense of large import and outlook. The Christian consciousness, in its secret and inmost recesses, recognizes that this world-wide impulse, toward a wider and more fruitful harmony in service, is but the dynamic movement of the Spirit of God, moulding and inciting the thoughts and intents of the hearts of men.

The Apostle Paul, from the illumination of the exalted and noble life wrought within himself, and interpreting the lives of others from his own experience, makes a new classification of men. "He that is spiritual." "Ye that are spiritual." "We who are spiritual." Men who have received the Spirit of Christ, who look upon life from the new point of view, which such a change may rightly give, are permitted to discover, with a peculiar pleasure, the movements of the minds of men. What may be hidden to others, is discernible to them. What is dim, and perhaps unimpressive to others, is, in a measure, clear to them. In the elder days of prophecy, there were "men who had understanding of the times to know what Israel ought to do." From such men came the race of prophets—men of vision, of purpose, and of high endeavor—discerning the tendency of the times, whether good or bad, and uplifting a standard of moral excellence or spiritual power.

That which we are permitted to feel and rejoice in is the wide expansion of this high and noble spiritual insight and outlook. In the free air of Christian sympathies—as wide as the universe, and of Christian energies, only limited by opportunity, we may recognize the signs of the times. In our rejoicing that the number of souls wrought upon, by the gifts of God's grace, is so constantly increasing, we may fittingly hope that high ideals of Christian hope and love may be wrought into the experience of the church universal. It is the spirit of God's kingdom which is the conscious possession of His people. Is it not this spirit so gracious and free which is impelling the thoughts of men along a definite line of inquiry, urging men everywhere to find points of contact instead of points of repulsion?

In ways still unknown to us, we find it strangely true that the spirit of man is electrical. In the physical world, every particle of matter is placed in the double attitude of attraction and repulsion to every other. And often, in great masses, the positive or attractive element overpasses the negative or repulsive element.

In the moral and spiritual world, in like manner, there are attractive and repulsive elements. There are like accumulations of power. These attractions and repulsions, in the physical world, are subject to absolute law and divine control. The pervasive and resistless power of these, we study with awe and wonder. The ethical and spiritual natures forbid us to assign like

control to moral movements. We study, therefore, with an intenser awe the spiritual influence and vigor which urges multitudes into repellent lines, or draws them, by secret and persuasive energy, into mutually attractive channels of moral purpose and effort.

The repulsive energy of the divine influence was seen at its highest point of effort when the church of the middle ages was divided. The appalling influence of misdirected energy was so vast that nothing but a moral earthquake could cleave the mass of mingled good and ill. It is not strange that, under such divisive and repellent influences, the vigorous awakening to consciousness and moral dignity should have urged the reformers into their separate and individual lines of work. The churches of Protestantism have not alone received this moral advantage. The divinely repellent and dynamic results have passed as well into the commercial and social energy of modern Europe. The ripe and splendid fruit of this energy is seen in social elevation and equality, in governmental security, in civilized freedom. These are the gifts to mankind of a Christian repulsion from tyranny of every form, whether social, governmental, commercial, or ecclesiastical.

We are not looking backward. We are feeling the thrill of a new affection and interest. The swing of the divine impulsive movement has already passed its lowest point, and is moving on resistlessly along lines of attraction. It is this swing and movement toward union in purpose and effort which is a most significant sign of the closing decade of the century.

The theme which is presented for our consideration, is but a part of that larger theme which is arousing the thought of so many in England and America. May we not, for a moment, glance at this larger theme, which is, in truth, the source of our interest in its application to our special field and work.

The larger theme relates to the federation of Christian churches.

Such a theme unfolds itself in a two-fold form—the one ideal, the other practical. Since the old days of the Grecian philosophers, if not from the beginning of time, men's thoughts have been divided between the real and the ideal. A book has been recently published in the United States, with the interesting title "Practical Idealism." Upon the basis of an idealistic philosophy, every relation in life is considered. All the interests and affections of the individual and social life are given as affected, sustained, or modified by the conceptions of an exalted idealism. Whatever men may think of the ideal philosophy, no student of the Scriptures can escape the conviction that life is presented to men in an ideal form, that religion is unfolded as an exalted aim, that revelation is given with the purpose of holding men close to the invisible and the ideal. But if the ideal life is presented, it is not presented as a phantom of thought, but as wholly real, serviceable and practicable. Even in the dim and distant age of Moses, an ideal is given as a practicable possibility. The evolution of the historic Israelitic faith is but the struggle to make real

and practicable the serene and generous ideas of emotion, of love, and of service ; in other words, of practical faith and religion, to which all the prophets give witness.

I. The starting point of this discussion may well be from the thought of God. "I think God's thoughts," was the inspired utterance of one of the modern prophets. Whoever discovers God's thought, or the processes of this thinking, or the methods by which He attains His results, may be assured that he is walking the way of wisdom. With this in mind, let us recall that the divine worker has been, from the beginning, working toward an ideal. Throughout the vast stages of progress, the movement has been ever upward and forward. All motion and life, in interaction, is struggling toward a divine ideal. In the moral order, which for us embraces the life of man, the progress of the race is a progress toward an ideal. We cannot wholly explain it, yet the fact remains clear and distinct, as one of the acute peaks of our Shantung hills, that the Hebrew people reached and maintained the highest point of moral advantage. They gained for themselves, and so for the race, three ideas which permeated all their thought and held them linked to the future of man's richest progress, while all the other nations rested at a lower stage, and were buried in the processes of growth. These ideas were the ideal God, the ideal society, and the ideal world. The ideal God was the one Lord, Jehovah ; the ideal society was that of a holy nation permeated with thoughts of allegiance to the one God ; the ideal world was that of a world accepting the gracious gifts of Jehovah through Israel, and receiving increasing blessing to the end of time. These three pregnant ideals finally gathered about the Messianic idea. The charm of the Old Testament Scriptures, acting as a perpetual power upon the life of men, is found in the historic unfolding of these three ideas, centering, in the prophetic energy of speech and of hope, upon the personality of the coming Messiah.

II. We are to remind ourselves, as we follow the unfolding of divine and human thought, that it is the attainment of the ideal at one stage which makes progress possible. The basis of faith, as well as of works, must be substantial, or it loses grip, and is pushed aside. It was the attainment of the Messianic ideal which made the church possible, which has made it actual in its sublime movement and expansion. The Apostle John has given us, in his profound comment on the life of Jesus, the interpretation of the Old Testament history. "No man hath seen God at any time ; the only begotten Son who is in the bosom of the Father, he hath declared Him." The history of the church is but the carrying out of another of John's thoughts, "What we have seen, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ." "For the life was manifested, and we have seen it and declare it unto you." The coming of Jesus was the fulfillment of prophecy, the completion of the divine promise,

the manifestation of His life in real and personal ways. The inner consciousness of Jesus, which we now begin to study with delighted zeal, hoping to discover fuller unfolding of the divine ideals of life, bears unvarying witness to the fulfillment of the Old Testament ideal. But that fulfillment was not the completion of God's plan for men. The ideas of Jesus broke down walls of partition. He brought the life of God not merely into human manifestation. His coming opened up the vista of the future. The individual life of Jesus exalted at once and forever the mean and value of every human life. The communion of Jesus, with the infinite Father, opened for the individual believer a like hope. The spiritual revelation of such a life, and the hope offered in so full a measure of fellowship with God through faith, exalted the conception of privilege and duty. Jesus made Himself, henceforth, the dominant influence in human thought and life. The Christ ideals became the ideals for His first disciples. They became the forceful influences which should mold character. They became the basis of the regenerated society of men. The struggle of men, from this beginning, has been to interpret the Christian thought, to make the Christian life supreme, to secure for society and mankind all that the prophet's eye discerned, or all that the manifested life unfolded as the aim of the life that now is, and of the life that is to come.

III. Let us recall at this stage of progress that the growth of the church, founded so nobly, is due to the acceptance of the Christ ideals. It is Christ's idea of God as a tender and gracious father, lovingly yearning for the wandering, and erring, and seeking constant intercourse with the individual soul, which has wrought so powerfully upon mankind. It is Christ's idea of sin and separation from such a father which has melted the souls of men to contrition and penitence. It is Christ's idea of the eternal Spirit, powerful to convince of sin, and strong to assuage with divine comfort the tumult of the soul in its struggle with evil, which has steadily urged men to desire spiritual peace and power. It is Christ's idea of sacrifice, illustrated in His own obedience and passion, which has exalted human life to its highest pitch of devotion and love. It is Christ's idea of the individual soul, withdrawn from evil by His personal love, and upheld in course of duty by His sustaining grace, that has enriched humanity in the persons of multitudes of His disciples. It is the Christ idea of character, growing in grace and wisdom, and in the knowledge of God, which has filled the world with sincere and pure souls kept from its perilous evil. It is the Christ idea of society, which has moulded customs, institutions, races, and kingdoms, and which holds, in its unfolding germs, the power of continued progress and hope. It is the Christ idea of the Church, the leaven in the meal, the mustard seed in its growth, the kingdom of God upon earth, most precious among gifts and gems, the good seed bringing forth an hundred-fold of blessing, which has sent forth His messengers from the beginning. The increasing centuries are the witness to the increasing

power, until now the universality of Christ's earthly kingdom is no longer a dream. It has come into the range of a near possibility. We stand upon the vantage ground of hope, just within the grasp of reality. The kingdoms of the world, in the divine movement, are swiftly becoming, despite the darkness and evil, the kingdoms of our Lord and His Christ.

We may assure ourselves, therefore, that just so far as men accept these ideals of Christ's thought, just so far progress is made. Just so far as men have failed to grasp the Christ ideal, just so far they have substituted human processes for the divine and have hindered the progress of the kingdom.

IV. The Christ ideal, as regards His church, is what pertains to our theme. If there be anything clearly expressed regarding the relation of Christ's disciples to each other, it is that of intimate fellowship and union. The body is one, because of Christ. The church is the bride of Christ. The band of disciples had the lesson of unity impressed upon them. On three several occasions they were reproofed for their earthly and evil spirit. He urged them to spiritual unity. He prayed that they might all be one. He prayed that He might be in them as the Father was in Him. By this shall men know that ye are my disciples. The unity of the spirit, was to be the bond of peace. The ascended Lord fulfilled His promise. The Holy Spirit made them one. He enlarged their fellowship. He sent them into the world with power to make the newly-disciplined recipients of one Lord, one faith, one baptism, one God and Father of all, who is above all and in you all.

In the midst of fierce struggles for religious and personal liberty—struggles as necessary and divine as is often the case in the body, with the fierce and destructive activity of the microbes of disease—men have too often forgotten the Christly ideal of the church. The free spirit of man, longing for divine fellowship, purity, and power, could not accept the bonds and humiliation which the elder church put upon it. Nevertheless, the idea of the kingdom as one, of the church as universal, filled with true purity and power, is the only legitimate outcome of the Christ conception. Such a conception has within it elements of nobility, splendor, and power. The ideal once lost, or impaired by the urgent necessities of government, or of social life, has, in God's gracious purpose, been brought to the minds of men once more. Christian souls long for intimate and joyful fellowship with their fellows. The last generation has been casting away one by one the chains of tradition, of narrow view, of limited purpose, and feeble aspiration. The Spirit of God has moved the heart of many into a purer and clearer atmosphere. Men feel, as never before, the need of mutual effort in the vast work which the end of the ages is bringing to them. The Christ idea makes anew its large and gracious appeal. As in the commercial world, associations, combinations, trusts, arise, showing increase of capacity and influence, so in the religious world the power of combination and the value of mutual effort have assumed new moment and influence.

Among the divinely fruitful influences, which have brought the subject of union within the scope of clearer vision, have been undenominational associated efforts. First of these, in the order of time, is the Young Men's Christian Association, which for forty years has been fruitful and effective. In such Associations, large bodies of effective Christian laymen, in England and America, have united in a common aim to make the Gospel effective in the practical daily life. The Young People's Society of Christian Endeavor, in recent years and in a wider and more extended way, has brought vast numbers of eager workers into united and mutual effort. These mutual efforts have weakened the bonds of denominationalism, and has exalted the dignity and privilege of union in service. The missionary efforts, of our native lands, have been an appreciable influence in awakening mutual sympathies and organized efforts.

V. It is not strange, then, that so many strong currents of spiritual influence, should seek a further interpretation of Christ's thought. The Christ ideal demands some formal union. Those who are familiar with studies in evolution, have come to understand how a vague and indefinite longing, even in the lower forms of life, struggles in conflict with its environment, until, in due time, a new capacity is unfolded, and a new power develops itself with new functions and duties. In a like manner, the old desire of men to contend for the subtle tests of a peculiar creed, has fallen away, while the desire for a larger freedom in fellowship, has taken its place. When the unity, between these vague longings for union and the ideal of Christ, is discovered, it is but a short stage of progress to the discovery of what kind of a union is desirable or what conditions of union are entitled to secure success.

VI. The question has already been answered, that at the present stage of progress no form of union offers so many advantages as that of *federation*. The word gets its name from political life and necessities. It receives its largest illustration from the Federal Union of the United States. Federalism, or imperialism, are the two dogmas which now control the plans of statesmen. The observer of modern history sees clearly that the federal idea is full of jargest meaning. The enthusiasm with which the Swiss and the American republics contend for the federal idea, finds a fitting response in the newly-forming Federation in Australia, in the slowly incubating Union of South Africa, and in the suggested federal relation of the Democracies of the Greater Britain. The imperial idea is one of absorption and integral combination. The federal idea is one of association under a definite compact, individualism being retained as regards personal rights, but union being secured for the greater advantage of the whole. St. Augustine, under the spell of the Roman Empire, conceived of the church under Imperial form. "The City of God" was to him Rome—giving law, security, religion, and heavenly peace to the world. We do not regret that imperialism in religion has been divinely



proved, through long historic processes, to be a failure. An American author has given, as the modern parallel to Augustine's book, "The Republic of God." With Christ as the Federal Head of His body the Church, each several federal unit as loyally devoted to each other as to the Divine Master, might there not be an enlargement for the future church as large, free, and powerful as is seen in the rapid expansion of federated nations, co-operative and mutually helpful?

VII. That such a Federal Union of the churches is possible and practicable, is shown in the history of the churches during the last five years. It is fitting that such an effort at union should have begun in England. To the non-conforming bodies in England belongs the honor of beginning this great, and may we not hope this lasting, effort at Christian Union. It appears that six denominations have already united for common work upon the basis of a federal organization. Beginning with a tentative meeting in 1882, the successive annual meetings were so significant that at the meeting in Nottingham, in 1895, a permanent constitution was adopted, and the congress was organized as the First National Council of the Evangelical Free Churches. This Council represented the Congregational and Baptist Churches, the Methodist Churches, the Presbyterian Church of England, the Free Episcopal Churches, and the Society of Friends. The objects of the National Council are stated to be:—

1. To facilitate fraternal intercourse and co-operation.
2. To assist in local organization.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To advocate the New Testament doctrine of the Church.
5. To promote the application of the law of Christ to every relation in life.

The organization thus fixes a basis of mutual support, it gives full respect to each independent body, it invites the formation of union committees in every center, it suggests the possibility of large concession and compromise in all non-essentials, it proposes no limitation to the fullest freedom of thought and investigation. The Free Church hand-book of the present year gives the record of 462 local organizations, representing more than 11,000 churches and 1,500,000 in church membership. The local associations hold conferences to explain and dignify the new movement. An annual meeting is held, in order to make real and manifest the high purpose and rare enthusiasm of this new hope, which stirs the hearts of Christian workers.

That such an union is possible, is shown in the character of the assemblies gathered and of the noblemen who are its leaders. In the great meeting held at Bristol, in March of this year, the Third National Council of Free Evangelical Churches, the assemblies were addressed by Dr. Munro Gibson for the Presbyterians; by Dr. Clifford, for the Baptists; by Dr. Mackennal, for the Congrega-

tionalists; by H. Price Hughes, for the Methodists. Each address was full of the new and noble hope, born of allegiance to Christ and of joy in Christian service and fellowship. It seemed as if the denominations had been waiting for such a time as this to blossom into rare fellowship, to crystallize into new devotion to Christ, for the uplifting of men.

The practical character of this effort is shown in the plan to make the movement international. A year since, Dr. Berry visited America, as the representative of the National Council, to carry the torch of this new flame of Christian love to the United States.

In Boston, New York, and Chicago he was received most cordially; in the latter place a thousand leaders of Christian work, giving him welcome, while in Boston five hundred evangelical churches were represented in the welcome. The yearning of the American and Anglo-Saxon heart for mutual loves, across the waters, was shown anew in the delighted reception allotted the English orator. Such a reception was not alone a sign of the spirit of union, but was an element in the glad international sympathy, newly and richly awakened in the trials and successes of the recent Cuban campaign. The visit of Dr. Clifford, to Australia, served to show how world-wide is the interest in this Christian federation. In response to the movement in England, the American Congregationalists deputed Dr. P. S. Moxon to carry their greetings to the Congregational Union of England and Wales. In like manner, the presence of Dr. Mackennal, at the Triennial Council of the American Congregationalists, at Portland, Oregon, increased the interest in International Federal Church Union. At the same time, the most significant address, at the great Council, was that upon the federation of all evangelical churches in all forms of efficient work.

It only remains to add that, for the ideal of union in practical work, the time is ripe, the need is very great, the leaders of thought and speech are ready, and the work to be accomplished is only awaiting development to assume vast proportion with beneficent results.

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## II. How far is a Federal Union practicable among the Native Christian Churches of Shantung?

In considering the practical side of this theme let us notice: 1. That we present, to the native Christians of this province, the highest moral thought and purpose we possess. It is the great gift of God to men that we bring to them—exceeding great and precious promises. The struggle, which the Gospel encounters, is with the difficulty in unfolding the divine and gracious message of God's love in ways most persuasive and helpful. It is ours to present a simple Gospel. The impress, upon human hearts, is the work of the Divine Spirit. Men have learned, through the course of history, that the by-ways of thought and experience are very various. The forms of church life merely express the efforts of certain leaders, acceptable now to great mul-

titudes, to give the thoughts of Christ more clearly, more fully, and exactly. If doctrine, or Christian experience, or methods, or enthusiasm, can be given in one form better than another, safeguarding the truth and shielding the new hearer from a false estimate of expedients, it becomes a duty to give that thought in the simplest and most effective way. Because of this, each of us, as God gives to each a measure of faith, or knowledge, or efficacy in service, pours out upon the new disciple his estimate of the promises of salvation.

2. The previous discussion has pointed out that the ideal relation, of Christian workers, has not been hitherto attained. The strong tide of Christian ideal, in sentiment and conviction, is moving on toward co-operation and union. Unification in methods of work and hearty co-operation is apparently the stage of progress just before us. The best we have to give the Shantung Christians is before us, as well as before them. If there be a method superior to that already attained, is it not our high privilege to move together from the plain of denominational to the upland of united effort?

3. We should note in passing that we as missionary brethren are peculiarly fitted to unite in common methods of work. Through decades of years now, many of us have learned how similar are the large Christian interests which unite men. It is with us as with nations in time of war, or intense excitement. The excitement which passed over Japan during the Chino-Corean war knitted the growing energies of this renewed nation into a singular and united patriotism. The same was illustrated during the late war between the United States and Spain. Sectionalism was melted into a glowing mass of unified effort. The fires of fierce misunderstanding, which had flamed into volcanic vehemence, were finally and forever quenched in the new enthusiasm of humanity, as the nation rushed to rescue a feeble and oppressed people.

In the glow of a divinely guided effort to rescue the nations from their age-long pain and peril, the missionary body have lost the taste for separation and controversy. They are practically one in theology, or if not one, are content to make little of technical phrase in the intense effort to combat appalling evil and sin. We may humbly recognize the widely admitted experience that the present movement toward unification has received a great impetus from the cordial and associated enthusiasms of the world-wide missionary workers. The reflex action, upon the churches at home, has been very great. That dwelling together in unity, which is one of the admitted gains of the missionary service, has had a reflex influence upon the home church. If there be such an influence, what can be so wise as to assume the rich responsibility now presented to us?

4. We may also observe that the question of federation, as to how far it is practicable, and as to what form it shall take, depends very much upon our attitude toward the movement. If we are convinced that federation holds in the germ a mightily effective influence for the early expansion of Christian

effort, if we are persuaded that it is best to limit the force of separation and to emphasize the divine thought of Christian union, then the adaptation of the idea to present conditions depends chiefly upon ourselves. This is evident from the relation we hold to the native Christians.

a. Every initiation of work, thus far, has come from the foreign workers. The Gospel is a message. The messengers hold the forms of thought and effort. We are mining for the gold and silver, and precious stones, in human hearts and lives. The discovery of the value of such lives is ours, the implements are ours, the methods of operation are ours. In the matter of simple evangelism, all methods find their initiation from the missionary. Take the matter of education: The force which has advanced education, in the native churches, is the force of initiation which the missionary brings. Take the matter of self-support: It is the kindly and wise suggestion of the missionary which has given to us the Shantung idea, the idea of the lowest expenditure with the largest securable gifts from the native church.

b. The native Christians are peculiarly appreciative of such guidance. They would be so naturally, because of the great good which comes to them from the Christian world. One of our native leaders used very frequently to illustrate his joy in the coming of the Gospel. "It is," he said, "as if a nugget of silver had suddenly dropped from the skies into our very midst." Such appreciation and acceptance of leadership is natural, because the vast majority of native Christians are poor—poor in thought, as well as in goods. They are poor, as all Orientals are poor, in the gift of aggressive purpose. The spirit of acceptance is the result of centuries of imperialism. It is natural for them to follow rather than to lead.

c. The leaders of the Christian communities, even the strong and well educated, are the children of the church, the young men who have been educated by us, or the older men who have been accustomed to follow our well thought out suggestions.

The question of how far federation is practicable among the native churches, resolves itself into the question: How clearly there stands, before the thought of the missionaries, the now world-wide desire for Christian union? Have we attained that stage of progress which passes from thought to purpose, from hope to effort?

I should like to quote, were there time, some of the recent utterances of men in the West, gathered from newspaper editorials, from recent books fresh with the richest expression of Christian desire, from platform addresses as noble as uplifting. Surely, we, who are conscious of leadership, which the missionary spirit may fitly assume, are not willing to lag behind in this last and latest effort to illustrate the power and unity of Christian purpose.

We assume, then, that the trend of our inmost conviction leads to the clear and full idea of a new and formal Christian union, under a form which

takes the name of a political, while its import is that of a spiritual, union. Federation is the furthest advance in present Christian thought—in essentials, unity ; in all things, charity ; in internal persuasion, devoted to the Christ ideal ; in external form, united in a federal union.

III. We may pass rapidly, then, in the high and exalting purpose which we unitedly propose for the native Christians of Shantung, to consider the practical form of organization which is to give body to our crystallized thought.

1. In considering such form and organization, we are not without some suggestions and models. The First Shantung Conference, whose successors we are, discussed questions of methods of work, evangelical and humanitarian ; it considered mutual efforts in teaching, in church organization, in work for women. For five years, we have felt the impulse and value of those days of mutual mental stimulus and consecration. If a mass meeting of the missionaries has had such results, like good must come from similar meetings of the native Christians of the several missions.

In the province of Shansi, five missions have met in an annual conference. In February last, their fifth annual conference was held, including delegates both native and foreign. Mutual need gave expansion to mutual spiritual thought and effort. In Western Shantung and Central Chihli, a movement has just been inaugurated, looking toward some form of union. In this region, four Congregational missions—one British and three American—have adjoining work.

The initiative came from the London Mission, asking the others to consider a formal Congregational Union. At a recent meeting of the P'ang-chuang Association, a formal invitation was prepared, inviting the others to meet at P'ang-chuang, in April next, to consider the proposed union. The basis of union suggested is very simple :—

- (1.) An annual union conference.
- (2.) A limitation of field of work, for the sake of comity.
- (3.) The giving of an annual certificate of membership.
- (4.) An agreement not to receive as helpers, or members, persons who have been dismissed, or whose Christian character is questionable.

2. Within the lines of the same denominational polity, there are several older unions. The several English and American Presbyterian churches at Amoy, including the Reformed Church, have, for twenty years and more, upheld the principle of united effort.

Still more recently, the three Presbyterian churches of Manchuria have been practically one for many years, in methods of work and in formal association. The organization we are thus considering is not without abundant illustration as regards the desirability and practicability of union.

3. The organization, in order to be practicable, must be a federated union. We have had conferences of foreign workers with good results. We have seen

associations which imply good fellowship and earnest mutual interest. We have had Christian Endeavor and Student Volunteer Conferences, which get their support from world-wide movements. It is proposed, for the sake of moral support in mutual efforts, to make the union of Shantung Christians permanent through a formal organization.

It would seem to be practicable to organize a federation of nearly all the churches in Shantung. There are thirteen separate missions working in this province, about equally divided between English and American societies. If we speak of membership, the American Presbyterians have upwards of 5,000, the English Baptists have over 4,000, the New Connection Methodist have 1,550, the American Congregationalists have 700. This large company, of from 12,000 to 15,000 Christians, needs to be associated in work, if that work is to be constructive for the future. How simply such an organization may be effected is seen from the fact that the Presbyterians have practically accepted the federation idea, as well as the Congregationalists, being accustomed to it in their home political life. The English Baptists, while Congregational in polity, are not disinclined to the Presbyterian form of church government.

4. An union to be practical, would naturally follow the admitted forms of organization. Such an union must embrace:—

(a.) Some formal articles of federation, or suggested lines of association.

(b.) An organized body, with chairman, either native or foreign, elected annually. Each federal body might elect a Vice-chairman, or a single Vice-Chairman might alike represent the whole. There must be other offices, such as Secretary, Treasurer, and a Federal Committee, to whom all necessary questions should be referred.

(c.) Each federal portion should have, in turn, a federal organization, after the manner of the States in America, or as the counties are organized in England for the free church congress.

(d.) A practical organization will provide for an annual meeting, which shall in time assume large and enthusiastic proportions, similar to our great assemblies at home.

(e.) Such a practical federation should be representative; the representation to be based upon a definite number of church membership, beginning with a small number and changing according to the needs, or desires of the body. It might be reasonable to suggest one delegate for every hundred members, or five for each three hundred. This would give a sufficient number to make the body fully representative.

(f.) As the means of travel increase, and as the sense of mutual interests expand, the assemblies of the union would call for a wider, and perhaps individual, membership, to be determined locally as occasion might demand.

IV. With such a formal union before us, as a practical effort, we are now ready to ask : What should be the aim of this union, and what are the practical questions which are to be considered ?

1. The initial aim is an union in Christian work. The desire is to carry into practical detail the illustration, in common fellowship, of Christ's ideal of unity. Our churches already feel the sense of dignity which the Christian hopes rightly implant. If the strong and noble purposes of the Christian life may be determined toward the larger views of mutual Christian effort, the future church in China will feel the impulse and will avoid pitfalls incident to a divisive spirit.

2. A secondary aim is that of union through federation. This is a union which recognizes the individuality of separate bodies. In social intercourse, it is the freedom of the individual and family life which lays the basis for those large and powerful associations that mold commercial policies, and so, also, in the individuality of separate units, the basis is to be laid for that combination of moral force chiefly sought in federated effort.

There is a real splendor in the vast combination of political units which form an empire. The influence and strength of union, upon the higher basis of spiritual thought and effort, should be even greater. Under the guidance of God's Spirit, it will illustrate its own power.

3. A third aim should be the accumulation of religious influence. Everyone feels in his work the need of human and brotherly counsel. The strength of our churches at home is secured by a sense of such sustaining and uplifting sympathy. The limitations of separation, the harm and loss through division, is known to us all. The feebleness of the native church is largely due to its isolation. Our native Christians must be led to understand the power of a human love which sustains. The federation proposed will influence that sense of fellowship. It will accumulate and undergird them with power. It will give these feeble churches that sense of invincible and conquering power which is but the aggregation of faith multiplied by its joyful interaction on kindred souls. The social, if not the clannish, sentiment among the Chinese, so distinctive of their civilization, will find a channel in assemblies of Christian workers, urging each other on to high effort in rescuing their fellows from ignorance, sin, and shame.

4. A fourth aim of an union will be to incite each other to wise methods of carrying on their work, and to arouse the dormant activities of still unconscious church life. We, of this conference, have felt the uplifting influence of even a small company of workers. The native Christians will soon discover the privilege of consulting on themes which attract, or which puzzle them. They will gain wisdom and insight with great rapidity, and will rise to responsibility under the impulse of such an union. Two years since, in Western Shantung, we organized an association of missionaries, preachers, and deacons. The

readiness with which these men coalesced, in their judgments upon methods of work, was full of interest to us who saw the process of their growth.

5. A fifth aim of this union, if it be serviceable, should be the awakening a developing of a profound spiritual life in the native church. All these methods point finally to this. If the individual man has the right conception of truth, it will work in him that godly sincerity and righteousness which illustrates the power of God in his life. It is not by might, nor by power, but by the Divine Spirit, that the change is wrought and maintained. If a number, or a multitude of men, upon whom such a change has been wrought, are brought together, the conscious life of love and power will react in new and enriching ways. We should seek such enrichment of the lives of men as individuals and as masses. Such enrichment of life is most often manifested through deep spiritual impulses, set in motion by mutual enthusiasms. The desire for this Christian union finds its chiefest aim in the holy longings and decisions begotten of mutual Christian effort.

V. What will be the results of such a federation? The results most easily suggested are the following:—

1. The Spirit of Christ will be illustrated.
2. All occasions of separation will be reduced to the lowest possible compass. This will include for the native, as well as foreign, workers an early settlement of definite lines of work.
3. Approved methods of work will fall into natural and acceptable channels.
4. All educational efforts will be made upon tried and heretofore suitable lines. The desire to secure the best, of the new education, will be wisely guided.
5. Entrance, into the Christian church, will be more effectively secured, from those who are unworthy, by the adoption of certain general principles. Men, who have been expelled from one church, will not pass deceptively into another.
6. It may be possible, as time goes on, to secure uniform statistics, uniform methods of evangelization, a uniform hymn-book, and uniform methods of securing the support of the native ministry, now so rapidly increasing.
7. Christian literature, which must henceforth greatly increase, will be guided to secure the most fruitful results. Books best fitted to influence the Christian mind will be secured, and the church guarded from that which may be harmful.
8. A public Christian sentiment will be formed and directed toward whatever may develop, in fruitful ways, the good of the new Christian society.
9. I am disposed to urge finally, as one of the desired aims of the proposed union, that a sense of responsibility for widely extended interests will be deeply impressed upon the native Christians. This may develop, in God's good time, into a genuine patriotism, or even statesmanship. For, in the not



far distant future, Christian thought and purpose must assume the direction of this great, desperate, ignorant, and unhappy people.

These, dear friends, are some of the principles which must determine the ideas of Christians. These are some of the suggestions which, being in the minds of many, should be in the minds of all. If they are in the minds of us, who are fellow-Christian workers, they should be early implanted and become fruitful in the minds of the native Christians of Shantung.

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## DISCUSSION.

**Rev. J. A. Fitch :**—We must not forget that God has done a great work by denominationalism. Nevertheless, His methods are elastic, and the methods of one century are not the methods of another. We are now entering on a new era, when we begin to realize the evils of separation, and are seeking to unite to bring the world to Christ. There is to-day among us unity, but not uniformity, and we should not attempt to raze all the things that keep us apart. An organic union may not, therefore, be desirable. The time has come for a federal union. One of the obstacles, however, to this union, is that the churches at home are less ripe for the movement than those on the mission field. They do not yet realize the spiritual waste of too keen a denominationalism.

**Rev. J. Percy Bruce :**—I wish to call attention to a slight historical error in the paper, attributing the free-church federation movement, in England, to political causes. It sprang from a growing consciousness of the evil of overlapping in villages. Another prominent aim of home federation is, evangelization at home and mission work abroad. If there is to be anything like comprehensive federation in Shantung, we must leave the fullest liberty to each constituent part of such federation as to individual methods of work. The federations, in Amoy and Manchuria, are much more organic than would be possible in Shantung. This conference is a federation in itself. We are united in spirit, and almost the last question we ask each other is, to what denomination we severally belong. Here, then, is a federation of the missionaries in Shantung. We need a like co-operation among the native Christians. We are united, they are not. Whatever form the federation may take, it ought to begin with a minimum—a meeting together for conference, or interchange of views for mutual stimulus—a conference, rather than a council.

**Rev. T. J. League :**—The desirability of union in purpose and spirit, in Christian work, is of paramount interest. Love of the Master should unite all His servants in hearty unity of work, here and at home. The chief difficulty

is the great multiplication of mechanical appliances in religious work. Simplicity is essential. The tendency is for the Chinese convert to take hold of the mechanical to the detriment of the spiritual. The one thing to impress upon him, is his allegiance to the Lord Jesus Christ; it matters not whether he be a Presbyterian, or a Baptist, he is His servant, and every other servant of the Christ is his brother.

This is the only union we can have.

**Mr. C. J. Hogg**:—All the speaking has been on one side. The conference has been crying "Peace, peace," when there is no peace—lauding a unity which is non-existent. We must not be like the ostrich—put our head in the sand and imagine we are safe. Let us first be sure that we have a real basis for union—a "unity of the spirit in the bond of peace." Don't let us overlook the difficulties. The first thing the native says is: "I belong to Mr. So and So," or to such and such a "hui." They forget the "chiao" in thinking of the "hui." I have constantly endeavored to set my face against this spirit. God forbid that we should be taken up with the differences, when we have before us the real unity God Himself has made. We call things by different names, for convenience sake, but the natives call things by different names for the sake of emphasizing their differences. Yet we have much to thank God for. We are one in Christ. The one practical path towards federation, is that we emphasize the fact that all servants of God are one in Christ, no matter what be their denominational name.

**Rev. E. C. Smythe** urged caution. He felt, when recently at home, that the church was overorganized, and that the mechanical organization was crushing out spiritual life.

**Rev. E. C. Nickalls** pointed out that federation must be a growth, and could not be created by any scheme. It is a matter to be proceeded with slowly. Something is already being done in this direction. The Chou-p'ing and Ch'ing-chow Fu missions have a Baptist Union, to which delegates from other missions are invited. We might take hold of some such existing organizations, and let the matter grow gradually in the minds of the natives.

**Rev. W. Key** pointed out that the General Conference of Shan-si had grown up naturally, in the way suggested by the preceding speaker.

**Rev. J. H. Todd**:—Nothing will be accomplished by any plan of outward union. The only union that is practicable, is union through the Spirit of God. As we realize better our position in Christ, our union will be more real.

**Mr. C. F. Hogg** felt the scheme of federation would be unnatural and forced. If we had begun by teaching the converts that we are all one in Christ, and had not begun by repeating our denominational differences, we should not now be discussing federation. To put any scheme of federation

into operation, it will be necessary to begin by emphasizing denominational differences. If there is a general convention of native Christians, God willing, I shall be there. My Christians may also attend. But if you ask me to join in any scheme of federation, I shall throw my whole being against it.

**Rev. J. S. Whitewright** deprecated any definite action being taken by the Conference. Do not let us be disunited on the matter of union.

**Rev. W. A. Wills.**—Let us drop the word federation, and work for the united conference of all the Christians in Shantung.

**Dr. H. A. Randle.**—The term federation has not yet been explained. It is not a spiritual union in Christ, which is the federation sought after, but a working Christian association.

**Miss Porter:**—The sense of union is absolute. We work in many places. We are isolated from each other. The suggestion of federation is, that we, the children of one Father, by some outward token, express our invisible unity.



## VILLAGE SCHOOLS FOR GIRLS.

**By Miss E. F. Boughton** (of Wei-hien).

The women of China ought to be educated. I. For the upbuilding of their own character. II. Because of the influence they do, or may exert, upon others.

Dr. Edward Lawrence, in "Modern Missions in the East," says: "Heathen systems are based upon, or interwoven with, conceptions of nature, of history, of mankind, as false for the most part as their conceptions of God. A science, history, philanthropy, that is true, will assuredly demolish those systems. If wielded by the hand of the evangelist . . . such education will, as certainly, build up the kingdom of God as it will tear down the kingdom of lies."

Much has been said and written of the character and influence of woman. Longfellow describes her as "patient, courageous, and strong," and as "mindful not of herself, but bearing the burdens of others." Of her influence Ruskin says: "The best women . . . are recognized chiefly in the happiness of their husbands and the nobleness of their children," and, again, "No man ever lived a right life, who had not been chastened by a woman's love, strengthened by her courage, and guided by her discretion." Contrast these words with the character and influence of a Chinese woman, who says: "A man has a soul. I do not know whether I have one or not." If we wish men to be broad-minded, true, and self-reliant, must we not look for some of these qualities in the mothers, who are responsible for their first

impressions and the training of their early years? It has been said that what China lacks in her sons is greatly due to a lack in the mothers.

When God created the heavens and the earth, He said: "Let there be light," and from that day to this, wherever the Word of God has found its way, it has brought light into the homes of the people.

Those women and girls who become Christians, must learn to read and study the Bible. They must learn Bible history and something of geography. They must, first of all, study the life of Christ, that they may become more like Him. This, of itself, calls for elementary school work. For how are they to become strong Christian characters, "rooted and grounded in love" unless they can themselves read and study the Word of God. If the children in Christian lands need instruction, how much more those in a heathen country. Here, where women are despised and down-trodden, where no one thinks of educating a girl, the question of schools comes to us with great force.

How are we to educate the women?

Shall we bring all the daughters of Christian parents, and all who will come to us from heathen families, to the home of the missionary and keep them there for eight or ten years, or, even, for five or six? This would be a great expense, and, in a region where there are thousands of Christians, it is practically impossible.

Shall we, then, educate the few and leave the others with nothing, or with such an uncertain amount as they can acquire in their own homes, or from an occasional class?

Another alternative has been suggested. That of village schools. These are less expensive, and we can, therefore, admit more pupils. The girls are kept more in touch with their home life. Part of the responsibility of the school rests on the native Christians. The teacher often, especially on Sunday, instructs the women of the place. Day pupils carry home what they have learned. The influence of one Christian girl teaching in a village has often done much toward the upbuilding of the character of the women there. One woman said to me, speaking of such a teacher who was not yet twenty years of age: "Her years are few, but she is very wise. She is like a mother to us." A man, when begging for a school to be opened in his village, said that the reason the women of an adjoining town were so intelligent, was because they had a girls' school there.

Shall these schools be day or boarding-schools?

Miss Steere writes from Peking: "Our schools in the country are all day-schools. All I pay a teacher is a certain amount for each book satisfactorily finished by a pupil." Mrs. Cunningham tells us that, after a religious meeting in the country near Peking, it was suggested that the father, mother, or friend, of any child needing instruction, should, as a work of love to God, set apart a certain time each day to teach the child, and that, if possible, other children

be gathered in and thus a little school formed. Mrs. Shoemaker, of Ningpo, says that they have at present only one school. It is a day-school, and the teacher gives her time.

In the Wei-hien field we have some schools where there are from six to ten day pupils, and to these are added several boarders from distant villages. We have not had teachers enough to organize many small schools and our Christians are so scattered that we cannot have a school of any size unless we take boarders. Then, again, there are many villages where there are only one, two, three, or four girls who wish to become pupils. We cannot afford to hire a teacher for two or three girls, nor would the girls be likely to do as well as with the stimulus of added numbers.

When day-schools are possible, they are doubtless another step toward self-support and would do away with some questions of food and a suitable sleeping room; but the teacher certainly has more influence with the boarders. Their studies are not so easily interfered with, and there are more opportunities for instilling into their minds ideas of cleanliness and order. The influence of the teacher outside of lesson hours often does as much for the girls as the books taught.

Miss Wilder writes from Peking: "Our girls are taken from either heathen or Christian homes. As a *rule* the boarding-school girls become Christians. I think *all*." Mrs. Shoemaker writes: "Very few from heathen homes become Christians as far as we know, except those who afterwards enter the boarding-school." If our aim is to lead girls to Christ, here is strong testimony in favor of the boarding-school.

According to Chinese ideas, girls ought to be kept out of the street, and I know of at least one case where harm came from the pupils' going to and from school.

One objection that has been given to country boarding-schools is that the money cannot be handled by foreigners. Our country schools are open eight months in a year. We allow for each pupil such an amount as will buy only coarse food. My custom has been to advance the allowance for the first three months. A record of the attendance of the pupils is kept by the teacher. A little before the end of the three months an application is made for more money. The record of attendance is examined, and if one or more of the boarders have been away from the school for several days, the amount allowed for their food for that time is brought over to help pay the expenses of the fourth month. The last two months I do not advance the full amount, but reserve something to be paid at the end of the term. This, in order to avoid overpayment should any of the girls leave while the school is still in session.

All of our teachers are Christians. They are mostly women, but in schools of over twenty girls we have employed an elder man for writing and

the Chinese classics. Most of the women were educated in the Têng-chow high school. Those who finished the course of study there receive 30,000 real cash per year. Others receive 24,000 or 25,000 real cash. Their ages vary from eighteen years to forty.

Our plan has been to place our village schools for girls under the care of some reliable Christian family. There must be a man who is responsible for the buying of the grain and the outside business. Some middle-aged or elderly woman must make it respectable for the girls to be there, and in many little ways take trouble for the school. The school buildings are furnished by the Christians, and the pupils generally have a court of their own quite distinct from that used by the family. We have frequently used unmarried girls as teachers, and have found them more satisfactory than women with children. We allow for food 750 real cash per month for each pupil, and this is sometimes added to by the parents, who provide all clothing, bedding, writing materials, Chinese books, and incidentals. The girls have Saturday afternoons for sewing. In some schools they prepare the food, and even grind the grain. At other places the native Christians hire a woman to do the cooking. Our girls are all sent to school by a Christian father, mother, or relative. Nearly all become Christians. The boarding pupils enter the school when they are ten years old, and are allowed to remain five years. Our object is to keep them long enough to acquire *habits* of right thinking and right living. They are taught the catechism, Old and New Testament History, Pilgrims' Progress, Elementary Physiology and Geography, the first book of Arithmetic, to memorize parts of the Bible, and to memorize and explain the Chinese Classics. We examine the schools twice a year and visit them as much oftener as possible. When the pupils have completed the course of study in the country, the brightest and best girls are brought to the Wei-hien high school.

The question has been asked, "Does school life unfit the girls for life in their homes?" Miss Wilder, in answer to this question, says: "In a way school life does unfit them for life in their homes as they were. It tends to give them higher ideals of cleanliness and home life in general. I should say that school life fitted them for making better homes."

Some of our girls have died before they completed the five years, but, to every one who has gone, death meant simply going home; and the death of one girl brought her mother, who had long opposed Christianity, to the foot of the cross.

When Paul's words to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice," can be said of mothers in China, then will Chinese homes be homes indeed, and Chinese sons "Live pure, speak true, right wrong."

## POLITICAL SITUATION IN SHANTUNG AND ITS RELATION TO MISSION WORK.

Several members of the conference, having spoken on the German occupation of \*Tsin-tau and the British occupation of Wei-hai-wei, with special reference to mission work in the province, **Dr. Faber** answered a number of questions concerning the secular and religious aspects of these foreign encroachments upon Chinese territory.

**Rev. Frank Harmon** then addressed the conference upon the new demands made upon missionaries by the recent Reform Movement at Peking, as follows: We are to-day face to face with the dissolution of the last great Oriental civilization. It is a unique opportunity. The Chinese will not be content to live only in the past as they have been doing. This is a turn in events to which we must pay serious attention. The methods we have pursued, for the last thirty or forty years in China, are not likely to be effective in the new condition of things. We must adjust our methods to the new times. That to me is the A B C of the whole situation. I can, however, only offer the conference a few crude suggestions. I select three departments of missionary effort:—

1. The matter of education demands prompt and serious attention. The education of the Chinese is not to be in the future what it has been in the past, the Empress-Dowager notwithstanding. The Chinese have awakened to the fact that there are whole vistas of knowledge with which they are not acquainted, and are determined to enter into them. This must surely affect our theological institutes, our high schools, and our country schools. What is to be the attitude of the men living in the capital of the province to the government institute when it is established there? Is it to be sympathetic, helpful, or is it to be hands off? Given such schools, missionaries might do a great deal to make them very effective. For example, constitute themselves a governing board. Or they might render them very material assistance by acting as examiners, supplying them with foreign text-books, providing them with foreign trained natives as teachers. And is nothing to be done in our own schools in relation to this matter? I can see plenty of opportunities where we can put information which will be abreast of the times into the minds of these young men and boys, and which will fit them to meet the new thought and new enquiries that will be directed to them.

2. Literature.—Here is a wide field where every man and woman can do a great deal. Happily we cannot all sit down and translate. We can, however, see to it that suitable translations are put into the hands of the Chinese. We can see that scientific text-books come from the right quarters.

\* This form of the name has been adopted by the German government. Otherwise, Ch'ing-tao or Ts'ing-tao, 清島.

We might do a great deal through the Society for the Diffusion of Christian and General Knowledge. There are many other ways in connection with this subject, in which we may be useful to the Chinese and help them to what is truth, for truth, after all, is indivisible, whether it be secular or sacred. If we are spreading truth in any conceivable form, we are doing the work of God.

3. Regarded evangelistically the question is full of wide possibilities. I plead for a work which will reach all classes—the educated as well as the ignorant. The Gospel is for every creature. We ought to take all the necessary steps to force the attention of all classes towards the Gospel of the Lord Jesus Christ. Have we done this? We have done our best, and I am not finding fault, but I believe that the greater part of our efforts have been devoted towards meeting one class of the Chinese only. Let us examine the whole question and see if, in the light of recent developments, it does not behoove us to do something for these classes which have hitherto remained untouched.

I come now to a point touched upon in Mr. Laughlin's paper—the occupation of influential centers. The more I consider the awakening that is going on in the Chinese mind, the more I see that we do ourselves harm by burying ourselves where our influence must be very much confined. We are doing a diffusive work among one class of the population, but we are not reaching that class which we can only meet in influential centers. Is it not time that we make more direct efforts to reach the schoolmasters of the country? Is it not time that the heads of our institutions and colleges did something to enlighten the minds of those who conduct the triennial examinations? Is it not possible that at these examinations lectures might be given for the benefit of the students? I make no appeal, and therefore end with no peroration. I only desire to be intensely practical. This is the most important subject that has come before the conference.

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### "THE NEVIUS SYSTEM."

#### *A Discussion.*

NOTE.—This Discussion was opened by **C. F. Hogg** (of Shi-tao), the following being his own outline submitted for publication :—

Emphatically an important question, and one that presses in India and Japan, as well as in China. Fifteen years ago Dr. Nevius' papers, in the *Recorder*, made many pause. He, and not he alone, saw the dangers attending the free use of money in mission work, saw, too, the unsatisfactory nature of the results of such work, and sought a more excellent way. Only carelessness, or self-complacency, can deny the ground of his fears.

But discriminate between the principles Dr. Nevius laid down and the methods he pursued. The principles are constant; the methods may vary with circumstances, or as the result of wide experience.



It has been freely objected that Dr. Nevius' principles were unsound, because of the failure of his methods.

a. Obviously this does not follow, even were it a fact that his methods had failed.

b. Experience in Corea, and in other parts of China, have shown that the lines laid down by Dr. Nevius are not impracticable, and do not necessarily spell failure. Instances of failure adduced may be accounted for by the lack of conviction, the half measures, or the impatience of those who have been made responsible, by the force of circumstances rather than by choice, to see these methods carried out in certain districts. Indeed it has been objected that Dr. Nevius himself would have done well to hold more closely to the principles laid down in his own manual. Thus in a letter from this [Wei-hien] mission station, published in the *Japan Mail* of 10th May, 1898, the following occurs: "I am of the opinion that had he adhered to his own rule, as laid down, to wit, to give but sparingly towards church erection, we should have been saved some embarrassing troubles." A forcible, if unexpected, testimony to the soundness of the principles under discussion.

Another, whose letter will be found in the same issue of the *Japan Mail*, and who was himself associated with Dr. Nevius in work in Shantung, writes: "The theory can hardly be said to have worked out as Dr. Nevius hoped it would, though it has done so in the main, fairly well." And this qualification may at least be accounted for by the following statements: "It has not, in detail, been accepted by our missions in China as the right method, though its general principles are pretty fully approved." "In no part of Shantung even is the plan carried out on its original lines."

c. Granted, the failure of Dr. Nevius' methods in mission work; at least work so carried on is no greater failure than that carried on on the old "money" lines. Are the latter satisfactory to those who follow them? Then whence these ominous whispers of "nominal" converts? How many times has the evangelist paid to hold the fort in a certain village been found absent by an unseasonable visitor?

Note here, not the man, but the method is to blame in such too frequently reported cases; we reserve our condemnation, not for the victim of a system which leads into such temptation, but for those responsible for that system. Nor is it amiss in speaking of "nominal" converts in China to remember the "nominal" Christians at home.

Here it may be opportune to reply to the query: "What is the objection to the free use of money in mission work, that is, for the supply of teachers, pastors, evangelists, chapels, and school houses, and their appurtenances, the support of enquirers, or of pupils at schools, and so forth?" The answer may be briefly summed up in a word or two—pauperization—the encouragement of an unhealthy spirit of dependence among believers; the encouragement of a

profession for temporal gain or advantage; the indefinite postponement of the establishment of the church on nationally independent lines; the delay of the *αὐτάρκεια* of the individual believers, of the individual churches, and of the church as a whole throughout the land.

Nor are these groundless apprehensions. Every open-eyed worker has seen these results, account for them as he may.

It has been urged (*Appendix to the Annual Report of the Council of Missions, Japan, p. 5 et al.*) that if the missionary does not supply the funds, the natives will deny him the control of the affairs of the church.

Did such a fear haunt Paul when he left the churches to themselves and to the Lord? On the contrary, "Not that we have lordship over your faith," he writes to the Corinthians (2 Ep. i. 24), "for by faith ye stand." Is Christianity a Western institution that the supervision of a foreigner should be essential to the welfare of the church?

Should not the spirit which actuated the Baptist when he said: "I must decrease" actuate us? Are we not sub-shepherds and is there not a chief shepherd (1 Pet. v.), and is not the presence of the Holy Spirit actual? We are servants, not masters. Let us rather give the Lord His own place, honour Him with obedience and faith, nor fear that His love to, and interest in, the churches will fail with our supervision.

This objection seems to acknowledge that the influence of the foreigner depends upon, and is proportionate, to his money. Comment is needless.

It is urged that the work must be carried on through the natives—a truism, the reiteration of which shows how little the position of those who reject the "money methods," is comprehended. It is of the essence of the position that God will so work. We look to see men raised up and used of God in the native church. But clearly it is one thing for God to work through the converts and quite a different thing for the missionary to undertake to do so.

Novelty is urged. But the novelty is with the "money methods." At no period of missionary activity had money ever such a place as it has to-day.

Compare, for example, the history of the introduction of Buddhism into China in this connection. Or the introduction of Christianity into Europe, into England. Did the early missionaries pay enquirers 40 cash per diem whilst they studied the doctrine? Were the enquirers in those days found places as coolies, cooks, teachers, colporteurs, door-keepers, printers, or what not, as is common enough in China to-day? These are the novelities—not vicious on that account indeed, but standing in need of test and close examination. Is it premature to say that such methods have been weighed and found wanting?

There is a scriptural obligation to provide for teachers, pastors, and evangelists. But the Lord has laid this obligation, not on the missionary, but on the churches who benefit by the ministry of such. Are we chartered to transfer it?

The poverty of the people is urged. But Christianity is actually cheaper than idolatry ; conversion alone is an economy, for who that has moved among the Chinese, does not know what a burden idolatry is, directly and even more indirectly, to the Chinese. Or what a burden funeral rites are. The Christians in China are surely no poorer than the Macedonian church, which, out of its deep poverty, abounded unto the riches of its liberality ; no poorer than the widow, whose two mites were cast into the treasury of the temple ; no poorer than those of Corea, where self-support seems to have been accepted as in the nature of the case, and that surely because the missionaries taught it as such and expected it of the converts.

Besides, let expenditure be proportioned to ability, as saith the Scriptures (1 Cor. xvi. 1). Poverty is relative. Chinese converts cannot build cathedrals, nor do they need them. Let their Lord's day need be measured by their week day accommodation. Not much wonder the church has not dreamed of being "self-contained" if a boarded chapel, with a tiled roof and glazed windows, a belfry and a bell, and a silver communion service, are essential to Christian worship. We have ourselves to blame.

Truth spreads by its own dynamic power, not by the aid of an extraneous force such as money. Let us beware of putting money in the place of the Spirit of God.

The money-using system brings the speediest results, enables us the sooner to adorn our reports with statistics. It is the easiest, too ; involves least strain, and if we are prepared to shut our eyes to the quality of the work, ministers complacency. In this foundation-laying time, it behooves us to lay deep and to lay well, for as the foundation is the building will be. If we sow money or other carnal thing, we must reap a mercenary or other carnal spirit.

We must beware of the greed for statistics, the appeal to the religious world and to the worldly church. We are to remember that this is the day of a misunderstood, misjudged, and rejected Christ. Let His Word, not the spirit of the age, be the criterion of our service. Let us seek rather the answer of a good conscience than the approbation of men, who plumb all with thumb and finger. For surely this is just the snare, set so long and so successfully, that we should make the blind see and the deaf hear, the triumph of the Gospel.

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## DISCUSSION.

**Rev. T. J. League :—**The great question is not so much the use of money as the spirit put into the minds of the natives by the missionaries, and that in regard to what may be called the material parts of the Christian system. What is self-support but independent life? The Chinese may build

their own churches, have their own pastors, and support their own evangelists, under the leadership of the missionary, and yet you have not self-support, because the whole thing depends upon the foreign organization, of which they feel themselves a part. In almost all cases we are projecting these Christian systems upon too complex and comprehensive a basis. By this means we are inflicting burdens upon the native church, which they ought not to bear. We must, in that case, either bear them for them, or the converts will be so strained that their Christian character will be in danger of breaking down, while to carry their burdens for them, will lead to endless complications.

**Rev. J. S. Whitewright:**—The English Baptist Mission methods were instituted quite independently of Dr. Nevius' experiments. In these churches there is a very large self-support. There are, say, ninety places connected with the Ch'ing-chow-fu mission, and three hundred connected with the Ch'ou p'ing mission, where services are held every Sunday, without the expenditure of any foreign money for either preachers or buildings.

**Dr. H. D. Porter:**—Self-support with us is really a settled question. We are striving how best to promote it. It was my privilege, in company with my colleague, Rev. A. H. Smith, to meet Dr. Nevius some years ago at Wei-hien and visit his stations with him. The result of our observations was that his methods were too radical. The system makes no provision for an educated Christian community. It is only by intellectual force that those who have been trained in Christian thought can overcome the mighty heathen forces around them. Herein lies the failure of the whole system—a system that has passed into a gracious and beautiful history.

**Rev. S. B. Drake:**—Do not let us be afraid of spending money which will deepen the work. Men must be trained to preach, and during the period of their training, they must be judiciously helped by foreign money.

**Rev. J. A. Fitch:**—A small body of Christians, worshipping together, would die at home, if not shepherded by a pastor. The principles which guide Christian work at home, hold good in China. The preacher is an essential. In parts of China I have heard that the chapel has been rented and the preacher hired. Those conditions do not obtain in Shantung. Our native chapels are leased or built by the native church, and the foreign missionary only assists. It is granted that the Christians do not give as they should, but one, two, or three years' membership in the church does not produce the grace of giving. It must be taught, and it is the very thing we are pressing on them all the time, not without success. We are working at this problem, and we are not working hopelessly. It is not a thing you get without a long wrestle, nor do you get it at home. We must not be gullible, but, on the other hand, we must not exclude a Chinese because we suspect him of mercenary motives. That is enough to make a man feel like being a thief

even if he is honest. We have, on the Wei-hien field, a good deal of Dr. Nevius' work. It is a form of work that is opposed to building the chapel and hiring the preacher, but it does not provide for the training of the Christians. Its natural result is the gradual starving of the spiritual life.

**Rev. J. Percy Bruce:**—In considering the Nevius system we ought to consider its origin. It was a protest against the excessive use of foreign money, and ought to be estimated in relation to the practices in South and Central China during the early days of the work.

As such it is a system of which we would probably all approve to-day. Its principles are living to-day in our work, though its methods are modified, and probably are such as Dr. Nevius would himself adopt, if now working with us. There is also a Jones' system, which was started about the same time, and if Mr. Jones' former self could be transnigrated into the present, it would probably be considerably shocked at some of the methods now in vogue. Yet the principles of the Jones' system to-day permeate our methods.

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## ON THE BEST MEANS OF DEEPENING THE SPIRITUAL LIFE OF THE CHINESE.

**By Rev. Arthur H. Smith, (of P'ang-chuang).**

That the Chinese, as a people, have not a high respect for foreigners is a too familiar fact, but that the constituency of the foreign missionary are marked illustrations of the contrary is to us most encouraging, and especially so in its bearing upon the subject before us. Their prepossessions are all in our favor. They are certain that our motives are good, they know that the doctrine is true and is divine. They are prepared, therefore, to listen to anything which we may have to say. Another important encouragement is found in the fact (which it takes some of us a very long time to find out) that the spiritual nature of the Chinese is as receptive as our own, and often far more so, for the reason that they have not spent a considerable part of their lives, as have so many in Christian lands, in resisting "appeals," thus producing an indurated condition upon which it is difficult to make any impression at all.

The initial requisite for deepening the spiritual life of the Chinese—or of any other people—is to have our own spiritual life deepened first. That so little attention has been paid to this in examining candidates for the mission field, is a colossal mistake. The greatest pains are often taken to secure certificates of perfect physical health, of a good record for scholarship,

linguistic talent, and the like, with no reference, explicit or implicit, to the deeper experiences of the Christian life. When I was about to come to China, no one inquired whether I had been filled—as commanded—with the Spirit. I was only asked to get a passport and if I had been vaccinated. In the third chapter of the Gospel of John, we are told of the new life which comes through the Spirit. In the fourth chapter, we hear of it as a well of water, springing up into everlasting life. But in the seventh chapter, this is expanded into the wonderful words: "He that believeth on Me, as the Scripture hath said, out of his belly shall *flow rivers of living water*." This means not merely that we are to have the new life, but that we are to have it "more abundantly." The laws of hydraulics are the same in the spiritual as in the natural world. The stream can never rise higher than its source. We can never impart what we have not ourselves received. The increasing emphasis which is now laid, in the lands from which we come, upon the deeper study of the Word of God, and upon complete consecration to the Lord at the very inception of the Christian life, give us good reason to hope that the coming generation of missionaries will be a great advance upon their predecessors. A few conditions indispensable to success in spiritual work for the Chinese, as for others, deserves explicit mention at the outset. The first of these is what Dr. Bushnell called a "Faith Talent." That which we preach is the Word of God. It is full of universal propositions, universally applicable. We must have an unwavering faith that these propositions are as true for China as they were for Corinth, that they are as capable of illustration in the nineteenth century as in the first. We must believe, must *know*, that there is absolutely no case that comes, or that can come within our purview, for which the Gospel cannot do something, albeit the temptation to feel, if not to believe otherwise, is at times almost irresistible. It is very easy for a missionary to exercise such a faith as this in the abstract, without applying it to concrete cases. There is a constant temptation to aim at a low grade of results, because the higher *must* be out of reach. We do not expect great things, and we do not get them. The law of the kingdom now as of old is, "according to your Faith be it unto you." At a missionary prayer meeting one of the speakers remarked that we ought not to require too much of the Chinese in a religious way, but should bear in mind that they are Asiatics. This was, no doubt, the secret thought of many others, until the leader of the meeting called attention to the fact that the Lord Jesus Christ was an Asiatic, that all His apostles and all of his disciples were Asiatics, and that most of the early Christians were Asiatics also. Yet these are the men by whom the world was turned upside down. The spiritual possibilities of the Chinese are a source of inspiration when we understand what they imply. There is danger lest in the absorbing duties of our missionary life we miss many golden opportunities for sowing seeds which

might spring into spiritual harvests. As good stewards of the manifold grace of God, we should always have a portion for seven and also for eight. It is an excellent rule never to delay dropping a seed on the specious plea that some other time would be more opportune. The *only* time of which we are sure is the present. The fact that a duty occurs to us to do, is a presumption—though not a proof—that the Lord wishes us to do it at once. I remember the rebuke unconsciously administered by a culpable church-member whom I had not talked with, because I thought it was the duty of another rather than mine. When the impulse to call on the man became too strong to be resisted, he told me that on three several occasions he had himself come to the missionary's door, but had never had the courage to come in. It was the missionary who should have gone, or sent, to *his* door. It is to be noted that in order most effectively to benefit Chinese Christians in a spiritual way it is necessary to know them as individuals, and not in masses only. The Master calleth his sheep by name, and to each a new name is given. The talent for remembering names, faces, and personal circumstances is one which can be indefinitely cultivated, and which must be cultivated if we are to make the most of our opportunities. As our constituency increases, although recollection of hundreds of individuals and discrimination between them will become increasingly difficult, yet patience, courage, note-books and a loving heart will work wonders.

Coming now to the specific topic, by what means are we to deepen the spiritual life of our Christians, we may distribute these means under five heads, although the division is practical rather than formal or exhaustive.

I. Personal instruction. Unimportant exceptions aside, this is the only way in which souls can be brought to God, and it is the only way in which we can expect to bring them into a brighter light. Our own lives have been a record of such instruction imparted by God's dealings with us, and as we have freely received we are freely to give. To deal to each and to all "their portion of meat in due season" should be our lofty aim, impossible of attainment without the constant in-working in our hearts as in theirs of the Spirit of God.

II. Confession of sin. The first truth which we have to reveal to the uninstructed Chinese is the existence and the Fatherhood of God, and immediately following comes that of the sinfulness of man. When it is explained to him what is meant by sin, almost no Chinese hesitates to admit that he is a sinner. He is fond of adding the mollifying generalization that everybody else is in the same condition. We must show him by the testimony of the Lord, and by that of his own heart, that he personally has sinned against God and against man, and that confession is the only road to pardon and peace. Pointed cross-examination will invariably elicit a statement of many things which must be thus set right. The first thing is an acknowledgment of

wrong to God, and this ought to be made in as public a way as possible. We have found our Sunday morning and the mid-week prayer meetings much benefited by assigning a time in them when any who wish to confess their sins can do so. If they have been properly taught, this will become a valuable help not to themselves only but to others also, who may never have seen or heard of such a thing. Every revival is characterized by confessions of this sort, and if we are to expect a continuous reviving instead of spasmodic reformatations we should open wide the door of confession of sins. Private confession is generally much more difficult than public. Personal pride or "face" instinctively and violently rebels against admitting to one held to be an inferior that the superior has done or said anything wrong. We are constantly told that to utter the words is absolutely impossible, and humanly speaking it is. Yet we have frequently seen the impossible done, husbands confessing to wives, parents to children, and even a mother-in-law to a daughter-in-law, though not without great struggles to avoid it. In one case a man brought his son to the hospital for treatment, and it was ascertained that a cruel beating on the head by the father many years ago had caused the young man to lose the use of his mind. When the father came gradually to realize the nature of the sin he had committed, he was willing to ko-tou to his wife as an admission of his wrong, and even to the son himself. He afterwards confessed to a whole chapel-full what he had done, and would have made a ko-tou there if he had not been stopped. Yet this man had never been inside a place of worship before, nor even heard of Christianity, and had nothing whatever to gain by his confession as he left immediately afterwards, and was seen no more. Whatever they may say or do at such times, those to whom these confessions have been made, often persons outside of the church, can not help feeling that a new force has come into the lives of those who voluntarily submit to such a humiliation, and so indeed there has. The one who has confessed, on the other hand, has his own sufficient reward in the conscious approval of his own conscience. The immediate effects upon others are not infrequently a surprise both to him and to them. It deserves notice that the best way to bring the Chinese to see the suitability and necessity of confessing a wrong is by practicing it ones-self. In the complicated and novel circumstances in which we are placed it would be almost miraculous if, with the best intentions, we do not at times do injustice to some of our numerous flock. It is even conceivable that we may ourselves be in fault. In either case the Christian way is to seek the one who is either wronged or who thinks that he is so, make explanations, and if need be the confession. This is not only the Biblical way, but it is the rational way. It disarms the common criticism that we are mere guide-boards pointing out a path in which we do not walk. In whatever aspect we view it, we find abundant warrant for the old adage that. "Confession is good for the soul."



III. The Word of God. The foundation text for this topic is Heb. iv. 12, "For the word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

There is no kind of Bible study which will not prove to have been of use to us in our work with the Chinese. As infinite as the variety of the needs brought to our notice, so infinite is the variety of supply. We ought to be so familiar with its resources that we shall *always* be able to bring forth therefrom things new as well as old. It is marvellous what a number of specific directions are there to be found for every case, and where these are lacking, we can always find principles to cover them. The Chinese by millenniums of practice have cultivated verbal memory to a pitch which makes it easy for the young to commit books by the cubic foot, and which drives us to despair. But it is highly desirable that if we are to use the Bible for spiritual culture of our flock, we should be ourselves familiar with it in Chinese. It is possible for young missionaries to memorize extensive portions of the Chinese scriptures, as we do in our own tongue, and it is certain that no labor will be better rewarded. If we have let the time slip by for that, it is still open to us to gather separate texts and string them together as pearls for use when wanted. One text a day, noted in a memorandum book, and reviewed until we have the mastery of it, will be most useful in conversation, in preaching and in prayer. I regret that I began this practice only after so many years of failure to use what has been so great a help when once acquired.

We should by all means take advantage of the Chinese talent for committing to memory, but is it not better for them to learn more of the Lord's Word, and less of catechisms and the like, whenever there is but a little leisure and small carrying capacity? The Ten Commandments thoroughly in mind, and understood in their wider implications, make of themselves an arsenal of Christian truth.

The American scouts attached to the army before Manila advanced into the jungle with a telegraphic instrument buckled to their belts, and the wire trailing behind. By this means they were able to communicate with the headquarters instantly wherever they might be. The Christian who can quote the Bible exactly and at the moment, will be able to make the orders from headquarters bear upon every one whom he meets anywhere and at any time.

Chinese Christians who can read do undoubtedly make considerable use of the scriptures, but there are generally grave defects which ought to be persistently corrected. Of these, the first is neglect. You will be told that they read it "continually" ('tuan-pu-liao k'an'), which upon investigation turns out to mean *discontinuously*, whenever they happen to feel like it, having nothing else to do, or when it rains so that nothing else *can* be done. It is very likely to be read disconnectedly, and with little perception of the

order of thought. It is almost certain to be swallowed, rather than digested, the attention, as always with the Chinese, fixed upon the form rather than the contents. All of these evils are such as we have met in other lands within the limits of our observation, if not of our own experience; but among a people with the intellectual habits of the Chinese, and without adequate Bible helps, they are most serious. They can be corrected only little by little through a process of growth.

At my request my wife has noted a few of the many ways in which Chinese Christians may be helped in this growth by the agency of God's word, based upon experience. "Before opening the Master's word to his disciples, let there be the disciple's word with the Master—a definite petition for the light of the same Spirit who wrote the word to interpret it. On the busiest days, let not the busiest man or the most care-worn mother—even those who must rise at two in the morning—begin without at least one verse read or repeated. To this end supply such small books as 'Daily Food,' which do not look formidable.

"Urge to a definite setting apart of a definite time every day for the *study*—not reading—of God's word. Constantly remind them never to open the Word without first asking the Great Teacher to make it luminous. Exhort them to pass on everything sweet which they get, that it may enrich others and that they themselves may not forget it. Show those who can write how to be systematic and make little text-books of reference, or collections of whatever they find most valuable. Encourage all, even the old women, to mark with a red crayon every text which is lit up with a new meaning for them. (Furnish the crayons yourself out of your tithe!)

"Insist that all, old and young, should *memorize*. 'Therefore shall ye lay up these my words in your heart and in your soul.' (Deut. 11. 18). 'Let the word of God dwell in you richly in all wisdom.' (Col. 3. 16.) 'And ye shall teach them to your children,' 'And thou shalt write them upon the door-posts.' Tell them to be sure to have a scroll written of anything especially helpful to any member of the family, have it always in sight for encouragement or for reproof. Teach them *how* to use the Word of God to help others.

"*They must believe in it profoundly themselves.* Ask God to give you His idea in its fulness, and pass it on to your church-members. They are to make God's words and not their own the prominent thing. Explain, enforce, illustrate, but *keep coming back to the scriptures themselves.* This promise is '*My word*' (not thy word) '*shall not return unto Me void.*' In offering any blessing to a soul, or in urging any duty, teach the Chinese to find a suitable passage and use it, thus *letting God speak direct to the other soul.* This is especially important in reproof. To be most effective it should be given without impatience, irritation, or personal bias. Teach them if possible not to say one word of their own, but to let the Holy Spirit do the reproving in His

words. For example in the case of an indolent child, put up in sight the text: 'If any will not work neither let him eat.' Depend upon the vitality and power of the Word itself, and after the child has read over the text many times you need add nothing of your own. This plan works alike for older and for younger children if you have unwavering faith to believe that it will. If you have not that faith, ask God to give it to you. 'All scripture . . . is profitable for reproof.' 'Reprove, rebuke, exhort with all long-suffering and doctrine.' (II. Tim. iv. 2).

"For all meetings with lame and hesitant readers, who waste time in fumbling for their places, or who can see but dimly, it pays to have a sheet of texts written out large and put up on the wall. Leave it there when you go, and if God's word is true, it shall preach for you many a day after. This requires time, thought, and a great deal of printers' paper, but it will silently build character. Teach the one who writes them to pray for every word that he has written and claim God's promise on his labors. A great blessing was given on the distribution of a certain little leaflet. The woman who selected the texts, and the man who printed them, prayed together first, and reminded God that His word is 'living and active,' and could not come back void. By providing packets of such leaflets we may teach the Chinese to distribute the word of God. When a man is sent upon an errand give him a supply to offer to others, and pray with him that God may use them to convert souls. Sometimes a cold church-member will come back quite enthusiastic, regretting that he had not taken more."

There are many of us born and brought up in Christian lands who have a very inadequate conception of the number, variety, and scope of the promises of God to be found scattered through His Word. We ought to make collections of such for those who have so many disadvantages, and illustrate them by the numerous instances within our experience, or our reading, in which the promise has been realized. This is perhaps one of the most helpful ways in which to strengthen the faith of those whom we try to teach. We must make them feel that we thoroughly believe that God's commands and His promises are as real to-day as when first spoken. In this connection we may mention the pressing need of more Christian literature adapted to develop spiritual life. It is not translations of Western works that are wanted, or that will be most useful, but the spiritual life which dwells in so many of these works is to be reproduced in Chinese forms, and adapted to the Chinese conditions. Almost every missionary of much experience can do a little in this line, and some can do a great deal. Contributions to the numerous religious Chinese magazines will enable one to see what is likely to prove beneficial. A few such contributions would make a small tract, which might easily grow into a volume. The translation of "The Christian's Secret of a Happy Life" has been very useful to many Chinese advanced

enough to profit by it. Such books ought to be far more numerous than at present.

IV. A fourth means for deepening spiritual life is epitomized in the pregnant word "prayer." This means our own praying, as well as the prayers of Chinese Christians. It is indeed quite possible to be a missionary without living a life of real prayer, but no mistake can be greater. The longer we engage in this work the more lofty grows our conception of what real prayer should be, and the less do we seem to know how to pray as we ought. We can not help feeling that we have very little knowledge of what is true intercessory prayer for the great numbers who are put into our charge, and whose shepherds we are to be.

We find it difficult to bear so large a number of individuals in mind, and to discriminate their several needs is almost an impossibility. With the enormous church which he cared for, the Apostle Paul must have felt this difficulty greatly, and it may be that he alludes to it in the four references in his epistles to the fact that he "makes mention" of them in his prayers. We can bring all our flock lovingly to God in the faith that He will do for them abundantly—more than we can ask or think.

In regard to the instruction of the Chinese in true ideals of prayer, perhaps I cannot do better than by quoting again from my wife, who has given suggestions largely arising from her own experience.

"Let prayer begin with the first waking, before one temptation has assailed, or one word has been spoken. Let it include a petition for light on the Word of God. Teach them to be reverent, to pause and be still in God's presence, and be hushed before they begin. It is better to kneel. Teach them to ask for definite things, and to ask for the things which God has promised and which they are to expect. Teach them to offer believing prayer, (Matt. xxi. 22; Luke, xi. 9). Teach them not to tease—when there is a specific promise, to claim the thing reverently and thank God that they are to receive.

"Teach them always to return thanks for answered prayer, both to God and to others who pray with them. Teach them to confess definite sins, if they are ready to give them up and are heart-sorry for them. Teach them to stop when they are through, or rather to ask the Holy Spirit to stop them. Mere fluency is fatal. The cure for this is silent prayer. Urge them to teach their children to pray from the time they can talk, and never to omit to ask a blessing on meals. Have children pray aloud, so that they will not be afraid to do so. Constantly bring to your Christians your burdens for others and your own personal burdens too. There is no bond like it. As you later report each answered prayer to them, their faith will grow and you will lean on their prayers more and more. Believe yourself in the efficacy of children's prayers. Their angels are close to the throne. If you want anything very

much, ask the children to pray for it. Ask to be shown fully what it is to pray in the Holy Ghost, and have them pray the same prayer. Teach them to be still, and to wait on their knees for God to guide, and to make known His will, when they are done praying and are still in doubt."

We shall not have a church spiritually alive as it ought to be, until we have trained them, despite the many obstacles, to establish family prayers. The children should be encouraged to repeat the verses which they have learned, and they will often lead the devotions better than their elders. It is to be feared that the percentage of our members who now have any kind of family worship is almost infinitesimal.

The ordinary Chinese prayer meeting needs to be killed, in order that it may be raised from the dead with a spiritual body. We must stop the long rambling prayers and long wandering talks, and come to definite themes, definitely and incisively presented. Let there be opportunity for confession, thanksgiving, and especially for definite petitions. Do not be afraid to mention the names of persons and of places. Encourage the Chinese to agree to exchange prayers with one another. This will deepen their interest in one another's fields and work. These sympathies should be gradually widened, so as to include distant regions which can thus be made more real to them than in any other way.

It is very important that the church members should learn to bear in prayer the burdens of the Pastor, and of those who do the work of the church. The invariable feeling of the Chinese, in regard to a leader, is the classical dictum, "If you are not in his position, you need not trouble yourself about it." This rule must be absolutely reversed. When the whole church is regarded as one family, it will not be difficult for the prayers of each member to go up in loving faith for all the rest.

V. The last means which we shall have space to mention, in considering what is to be done for the spiritual nature of the members of our flock, may be compendiously grouped under the phrase Church Life. The word "Church" denotes, etymologically, that which is from the Lord. Its life ought to be that and only that which is derived from the Spirit of God, the source of all our life. It can not be too often repeated that the New Testament ideal of the Church is a body of believers directly controlled by the Spirit, who is Himself its administrator. It is He, and not we, who should take the initiative in every act.

Where this is the case, there will never be any embarrassment as to the selection of themes to be treated in the pulpit. Multitudes of topics will crowd upon us. Our preaching will be biblical, as distinguished from the many types of semi-biblical or extra-biblical discourses of which we hear so much in the present day. Our instruction will be positive, rather than negative. It will be constructive, instead of destructive. It is very easy to show

up the many short-comings of our members in such a way that they will smile, and give a cordial assent, and yet receive no decisive impulse toward anything better.

Have we not all noticed that the Chinese are much less affected by preaching than we hope and expect they will be? They undoubtedly greatly enjoy the excitement and social advantages of large gatherings of Christians, but the average member has the talent for listening for a great length of time without assimilating what he hears, and he has also a talent for hearing without listening. Chinese auditors are often merely empty bottles with every cork firmly in its place. It is easy to turn the spray upon them for an indefinite period, and yet nothing gets inside. The remedy for this is found in the method of preaching mentioned by Peter in his first Epistle (ch. i: 12) where he says that the preachers "preached the gospel unto you with the Holy Ghost sent down from heaven." No other style of preaching is permanently useful. We shall do well to make great, and an ever increasing use of the *Epistles* in our pulpit ministrations. The history of the church from the beginning is a vast theme, and the topics arising out of it are infinite in variety and all of them important. But no sermon is complete which does not lead to a "What of it?" It is in the practical duties of the Christian life, under all imaginable conditions, that we shall find each of the Epistles such a treasure-house of materials ready to our hand.

The most formidable obstacles arising from the Chinese character, in the way of a proportioned Christian life, are perhaps to be found in these five: A lack of a sense of sin (this is especially manifest in the national habit of getting in debt and keeping there); mutual jealousy, (arising largely out of the mean and narrow circumstances in their struggle for existence); mutual envy, (mainly due to the same source); mutual suspicion (running throughout their whole lives); and insincerity, (worst and most fatal of all). It is needless to do more than mention these evils, and I do so to call special attention that every one of them is attacked by the Apostles in their Epistles, over and over again. To our converts, as well as to those of the Apostles, the term Saints, so often used, is at once an honor, an encouragement, and a reproach.

One of the greatest mistakes which we are liable, as missionaries, to make, is to call into the ministry those whom the Lord has not called. Feeling our disabilities in reaching the Chinese, we are perpetually tempted to put in as our assistants, and possibly as our successors, men of fluent speech and ready adaptation to circumstances, but who have not been breathed upon by God's Spirit. The results we know too well—much machinery, a great deal of apparent motion, but very little progress. It is at this point, more than at almost any other, that we need carefully to revise our methods and seek new illumination.

I have left myself no adequate space in which to speak of the discipline of the church, which ought to be its glory and not its shame. The aim should be, not to rid ourselves of unworthy members, but to separate ourselves from them in the hope and expectation of winning each one back to Christ. With this ideal before us, discipline takes on a new meaning. We must strive not so much to teach as to incite others to teach—a task of great difficulty and importance. All church societies which lead to this should be encouraged, especially those which bring the young into active effort, as the Christian Endeavor Society and the Y. M. C. A., organizations. The next generation, coming from such training, will revolutionize the work of the church in China. More should be made of the Sunday School, which, as a Christian agency, is still in an embryotic condition in China. There should be a greater and an increasing co-operation between different churches of the same order, and between churches of differing orders. To promote this end is one main object of a Conference like this, and this alone is worth all the trouble and expense involved.

Every experienced worker will perceive at a glance how inadequate such a presentation of this great theme as we have given is, but these hints may serve as nuclei about which will cluster many more. When we ourselves, and our church-members, all have the life more abundant, questions of how to secure church attendance, adequate administration of the church, and complete self-support, will have settled themselves. We must have a mighty faith that Christ will, in China, and through our means, present to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it shall be holy and without blemish. To this end we work and for this we will ever pray.

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## DISCUSSION.

**Rev. F. Harmon:**—The most practical way of speaking to a paper of this kind is to recount one's own experience. We must disabuse our minds of the idea that the Chinese will not feel, upon occasion, as we do. In the last analysis, the human heart is the same all the world over. In Chou-p'ing, it is the growing practice to hold one or two special prayer meetings during the leaders' classes, which are held twice a year. We felt that the long prayers in which they indulged were unprofitable, and pointed out to them the advantage of short pithy prayers.

The suggestions of the paper as to family prayer should be written in letters of gold. For my own part, in the examination of candidates for baptism it is one of the questions I always press. We must never forget that the Chinese are capable of realizing all the blessings to which we have attained.

**Rev. F. H. Chalfant** spoke of the benefits his church members had derived by memorizing texts of Scripture each week, supplied them by means of leaflets.

**Rev. J. Percy Bruce**:—I wish to emphasize one point in the paper: Water will not rise above its own level. We must see to it that we ourselves do the things that we urge upon our native brethren.

**Rev. T. J. League**:—We have an evanescent idea that there is some difference in the operations of the Spirit upon the minds of the Chinese and upon our own minds. We feel too much that the natives are dependent upon our teaching. I do not wish to minimize in any way the importance of all the help we can give them, but I do feel that we have made the Chinese too dependent upon us, not only for the outward expressions of the Christian life but also for their Christian character. Let us not depend too much upon precept for the development of their spiritual life.

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## A DECADE OF MISSIONARY WORK AMONG WOMEN.

**By Mrs. S. B. Drake** (of Chou-p'ing).

Ten years ago the city of Ch'ing-chou-fu was the only station occupied by the Baptist Missionary Society in Shan-tung. At that time, however, it was decided to enter upon work in fifteen counties west of that city, the city of Chou-p'ing becoming the centre of this new work. At first Chou-p'ing was occupied by six members of our mission, four of whom were married.

Up to this time, no work had been attempted in this large district amongst the women, neither was there a Bible-woman available to assist in women's work, and scarcely a woman in the whole field who knew one Chinese character from another. While on the one hand it is with deep humility that we view the work of the past ten years, and see how little comparatively has been accomplished, and regret that more has not been attempted, yet on the other hand we have much to be thankful for and we praise Him whose blessing has been added to all the feeble efforts put forth to advance His Kingdom in this neighbourhood.

As three out of the four ladies who had come to live in Chou-p'ing had young families to attend to, and the other lady had only recently arrived in China, our efforts were necessarily confined almost entirely to the city and immediate neighbourhood for the first year or two. Having at this time neither chapel nor class room, where we could have services for both sexes, a few women who had come to see me one Sunday were invited to return the next Sabbath for Christian instruction. This they did, meeting in my nursery, the only available room for the purpose. This led to the formation of a



women's Bible class in the city of Chou-p'ing, which class, since that time, has never failed of attendants except when the weather has made it absolutely impossible for the women to leave home. My amah, who was a Christian woman from Ch'ing-chou-fu, was of great use to me at this time.

There are now on the roll the names of sixty women, and during the year 1897-98 the maximum attendance of women at worship was over eighty, and the minimum twenty-four. Twenty-eight have received baptism, one has been expelled from the church, two have left the neighbourhood. Eight out of the sixty who now attend the Bible class come from some villages a few "li" to the north of Chou-p'ing city; the rest all live in the city and suburbs. Two of these women could read a little when I first made their acquaintance, now fourteen or fifteen can read the Gospels, and several can read the hymn book and catechism. I should say that many of these women were very poor and, having no male relatives able to help them, it was very difficult for them to learn to read; consequently, at first a large proportion of my time was consumed in teaching them the Chinese character.

When we secured a chapel and class room, the women were able to attend public worship on Sunday and to remain for the Bible class after service. The class having become too large for one to manage is now divided into the upper and lower divisions, Mrs. Burt taking charge of one, whilst I take charge of the other. By this arrangement the women get more attention than they could otherwise receive.

As we have had reinforcements during the last four years, we have now a staff of five married and two single ladies; so we are able to do extensive work in the cities and villages throughout the whole district, by going to stay at one of the larger stations for a few weeks at a time.

For instance, our mission has rented small houses at Chih-ch'wan, Poh-shan, Pu-tai, Kao-yuen, and Chang-chiu, at which the ladies of our mission, and also the ladies of the Zenana Mission Society, do reside for short periods, holding classes with the women, hearing them repeat Christian books, and also visiting as many as possible of the smaller out-stations.

There are now at the majority of stations female learners. Altogether there is a total of 720 baptized women (including the city women), ten Bible women (four of whom are in the employ of the Zenana Mission Society), and two girls schools. In some of the larger stations, where medicines are given away at stated intervals, the women voluntarily meet with the patients to converse with them on religious topics and give away tracts; others do what they can by helping their friends and neighbours to read such books as they themselves have mastered. When visiting the stations, we are generally accompanied by the Bible woman working in the neighbourhood of the station visited, and she generally introduces us to women who have begun to learn Christian books since our former visit. This is only a sketch of the work

carried on up to the present time. During the last five years the work amongst the women has made considerably progress, and now that we have Zenana ladies and Bible women, we hope that in the future the progress will be still greater.

Now, what methods of work have been adopted?

Well, I suppose much the same as those adopted by other missions. During the famine of 1888-90, several members of our mission engaged in relief work, and myself and another lady were able to reside for some time in two of the cities from which relief was being distributed. Of course, whilst there, we had crowds of women to see us every day all eager and anxious to receive relief. This gave ample opportunity for conversations about religion, and distributing tracts, etc. Many with whom we are now acquainted met us then for the first time. Thus relief work was the door by which Christianity entered many homes.

Then in commencing work in a new field, medical work has been instrumental in bringing the women about us. Medicines have been freely distributed both in the city and also the whole district. For my own part, I found the distribution of simple remedies amongst the women who came to see me, helped largely in establishing the city Bible class. Now that the dispensary is opened daily and the city work well established, I no longer distribute medicines in this city, but trust rather to the members of the class themselves to bring in new members; also to the visiting of the Christians and enquirers in their own homes, when we always meet with some fresh women. It is in these ways that during the last three or four years the class has increased from about forty to sixty members.

As another, secondary, means of recommending Christianity, we have formed a Dorcas Society.

Every year, at the end of the autumn, the women with whom we are acquainted meet together and make up several wadded garments—we, of course, providing the materials, the women doing the sewing free as their part. These are distributed preferably to non-Christians, but sometimes to Christians or enquirers, when such are very needy.

We have found this branch of work useful as it represents Christianity in a way that can be understood and appreciated by all, and is also beneficial to the Christian life of the women who help in this work.

Being at this time unable to visit the whole district, we determined to arrange classes for women, to be held in the city of Chou-p'ing, and to invite the female relatives of the male Christians to come and stay with us for about a fortnight at a time, when they could receive Christian instruction and learn to read. There were many difficulties in the way. First the men had to be made to feel the necessity there was for the women to become Christians as well as themselves, then arrangements had to be made for them to be escorted

here and back again ; it also interfered with their domestic arrangements ; then there was some hesitation as to the propriety of the women leaving home. At first we were only able to get some seven or eight women at a time, and these mostly of from fifty to seventy years of age. The women themselves were rather shy of coming to stay with foreigners, and so on.

By degrees, however, these various difficulties were overcome and each year we were able to get more women to attend, and now we have upwards of a hundred women every year, some women coming from almost every county. As some of these women have to come one or two days' journey to this city, our Zenana ladies are now arranging different centres for these classes, in the most distant places, so as to make it easier for the women to attend.

We commenced these six or seven years ago and the results have been quite worth the trouble and expense. It is during their stay with us that the women have been taught to read and instructed in Christian truth, and we have been able to meet with women from many more villages than we could possibly find time to visit, and even from places where our presence would not be appreciated.

The brighter and more earnest women have commenced learning to read at these classes, and on their return home have continued their studies with such perseverance that in one and a half or two years' time they have been able to read one or more of the gospels. Since commencing these classes the number of Christians and enquirers have increased considerably ; the women attending the classes have also shown a decided advance in Christian life and character. The result also shows that it is possible for women to learn the Chinese character in no great length of time. We now find that many of the women commence learning to read at home. We are glad to find that younger women are now taking an interest in Christianity and the older ones are anxious for their daughters and daughters-in-law to learn to read. We can now get women of from thirty to forty years of age and even younger to attend these classes when accompanied by their mothers. Where the girls in their "teens" are bright and their mothers are willing to bring them they are also admitted to the classes.

Latterly we (especially the Zenana ladies) have been able to visit the country stations more frequently, holding services with the women, hearing them repeat their books, talking to outsiders, etc., and giving away medicines in villages where the work amongst the women had been but recently begun. Visiting the women in their own villages we consider very important, as a good many women who become slightly interested in this new doctrine, or perhaps become enquirers, at first, out of curiosity to see if they too can learn to read, will soon tire and lose interest if left to themselves. Now the visit of a "Foreigner" is always an attraction, and those who are lukewarm will come again and again if the foreigner be there, and so in time become sincere

Christians when otherwise they might lose all interest in Christianity. The visit of the missionary is also a great help to the older Christians and encourages them to continue their studies, besides giving them pleasure; especially do they value these visits when they know it is difficult for her to leave home. I have always found the women most sympathetic on this point.

We are now in a position to use Bible women and we find them a great benefit to the work. It was some time before we could find suitable women who were able and willing to leave home and, having found such, it was necessary to train them somewhat before using them. The training of Bible women is also another important branch of the work. The women need to receive training of some kind all the time they are employed; also to be under constant supervision to be of full service. Where work is only just commenced, a good Bible woman is of great use in helping the fresh learners and encouraging them to "hold on" in spite of persecution, and in the older stations in further instructing the women.

As yet, we have not been able to do much for the girls, our time being fully employed working amongst the adults, but our practice is to encourage girls to commit to memory Christian books and we hear them repeat what they have learnt.

We have also tried to point out to parents and Bible women their duty in the matter of instructing the young, a duty which the Chinese seem naturally slow to perceive. Consequently, though we have but few schools for girls, yet at many of our stations there are now several girls who are learning to read Christian books.

The anti-foot-binding movement has commended itself to the judgment of many Christian women, with the result that some of the older ones have unbound their own feet as an example to the younger ones. In some instances mothers have consented to their daughters having their feet unbound; in other instances they have refrained from binding the feet of their girls altogether. I may say on this point, whilst we urge unbinding, or leaving unbound, the feet of their daughters as a matter of duty on all Christian parents, also urging the older ones to unbind their feet when practicable, as an encouragement and example to the younger women, we do not believe in *compulsion or overpersuasion*, as we wish it to be done from conscientious motives—not merely to please us, or as a custom of the church.

What effect has woman's work upon general missionary work?

In many instances, the experience of our mission has been that when Christianity is accepted by the women, as well as by the men, in any station, the work in that neighbourhood has been more successful and permanent. Now, though the women of China hold comparatively a very subordinate place in the household, yet they influence the men to a great extent. The number of male converts, as well as the kind of Christians they become, de-

pende largely upon the women. We do meet with instances where the female members of a family only are Christians, and the men simply let them alone, thinking, perhaps, that attending Christian worship is a harmless amusement and that their female relatives might be worse employed. But seldom, if ever, do we meet with men who have not encountered opposition from the gentler inmates of their homes. They generally have a tale of woe to tell, scoldings endured, books burnt, and other marks of resentment against the foreign religion. Then again, though the children in China are much neglected and do not receive the instruction and training that children do in the West, still the general influence over the character and lives of those children, who have Christian mothers and sisters, must be very different from that of those surrounded by heathen relatives only. The children in Christian families are taught to pray to the true God, repeat hymns and Christian books, and to attend public worship, instead of being taught only to observe heathen rites. Therefore, by gaining the women, we not only make it easier for the men to profess Christianity, but we also improve the religious outlook of the rising generation.

In conclusion, may I add a few words as to the qualifications essential to successful work amongst women. I can only repeat a few truisms with which we are all familiar, but it is sometimes as well to refresh our memories with even well-known truths.

First, of course, there must be love—sincere love to Christ and a desire for His glory, and that His kingdom may spread till it cover the face of the earth; love to man, the love that desires that all men may come to the knowledge of salvation, that cannot rest contented with having obtained eternal life one's self but must do all in one's power that others may obtain it also. Perseverance, punctuality and regularity seem to me to be most necessary, if much is to be accomplished. Perseverance! When once a certain work has been commenced—which should not be done without earnest and prayerful consideration whether it be the work for which we are most fitted—stick to it through times of disappointment as well as of encouragement, going honestly and steadily on, even with apparently small or no results. It often takes some time for work to take root, and a good deal of plodding perseverance is necessary if any thing is to be accomplished. Punctuality and regularity are also very important. Let the women and girls, amongst whom we work, feel sure that we, no matter what the difficulties, unless they are quite beyond our own control, will be regularly and punctually at our place, and it will have a wonderful effect upon them. Further, should we be engaged in country work and fail to keep an engagement, the women who have made arrangements for our entertainment, and those who have come perhaps from a distance to meet us, will be bitterly disappointed, and often it takes them a long time to overcome this feeling, and coldness towards ourselves and teaching will be the

result. Further, let us try, whilst prosecuting missionary work, to rid ourselves of the professional spirit and the idea that Christian work in China must necessarily be carried on in the same manner as it is in other lands. We should adapt our methods and seasons of work to mental, moral and social conditions of the people. For instance, if fixing the time of meeting the Chinese, either for worship, classes or for social intercourse, we should study their convenience rather than our own; and, again, we should follow that method of teaching which is most likely to arouse and impress the native mind. In other words, we should study the needs of our hearers and try to meet those needs in a manner that will be most helpful to them. Finally, let us ever set before them a high standard of Christian life. Whilst we make every allowance for their shortcomings, let us be careful lest we give the impression that we expect but little change in their conduct. In conclusion, let us have a high standard of Christian life and duty for ourselves, ever remembering that we must live Christianity as well as profess it.

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## METHODS OF WORKING FOR THE WOMEN OF TO-DAY.

**By Miss Mary H. Porter** (of P'ang-chuang).

A company of Shan-tung missionaries met to consider woman's work for women need not take the problems of the entire empire into consideration, but only the class or classes of women to be found in our own field. For the present, at least, we need not give much attention to how to reach the so-called upper classes, the households of officials, or of the wealthy. So large a majority of those with whom we have to deal are either farmers' wives and daughters, or those of the small tradesmen in cities and towns, that they are practically the only ones whose needs we must study.

The difficulties of reaching them we all feel keenly. They were so admirably stated in a paper by my associate, Mrs. A. H. Smith, at the Shanghai Conference, that I need only recall them to your minds without dwelling upon them. They are, "1. The tyranny of opinion. 2. The pinch of poverty. 3. The multiplication of manual labor. 4. The social vortex. 5. The intellectual torpor. 6. The spiritual lethargy. 7. The gulf between races." Remembering these things, does the material upon which we have to work seem almost hopeless? There are other things to be remembered, at which we must glance, although it is not within the limits of our time to consider them in detail, as was done in Mrs. Smith's paper. 1. The habit of submission to the unwritten law of custom is in some measure a preparation for deference to a higher law when that is recognized. 2. The hardness and narrowness of the daily life, which shuts them in as by windowless walls, may make the uplook all the more eager,

when, by God's Spirit that vision is opened to the sight, because the outlook along the horizon must ever remain contracted. 3. Drudgery—coarsest toil—is redeemed from mere sordidness by the mother-love which is often its motive. The little daily sacrifices of affection to secure the comfort of others, at the cost of her own, have been God's preparation in many a heart for the apprehension of the Divine love which gives itself to seek and save the lost. 4. The social vortex, which threatens to engulf every out-reaching desire for new life, is not without its compensation. The family and clan tie being so strong, where once the impulse is in the right direction, becomes a power for good as it has before been for evil. The Christian soul, aflame with love and zeal, finds, in its tendency to bring those of one name to our way of thinking, a force which wisely used may work results otherwise almost impossible. 5,6. Is there any brighter side to the intellectual torpor and spiritual lethargy? In themselves and their results they are only evil, but, as we think of the conditions of life, we may count it merciful that, until there is knowledge of a love strong enough to comfort the sorrowful and heal the broken hearted, the limitations and bitterness are very dimly realized. That only with knowledge of Living Bread is hunger and thirst after righteousness awakened. 7. Of the gulf between races, we need not speak, as the aim of the paper is to emphasize the need of Chinese women trained to labor among their own people.

We often think sadly of the inaccessibility of the women as compared with the men, of the greater difficulty of reaching the minds of the former—because of their lack of even the meagre knowledge of the written character and of the larger world outside the home, which their fathers, husbands and brothers have. Yet, when we consider more carefully the daily round of each, we may find that the preparation for the work God would effect in the soul is quite as often favored by her environment and discipline as his.

The young farmer or scholar has a wife selected for him by his parents. The new relationship brings him no fresh sense of responsibility. As before, he goes to school or attends to his business. Those who brought the girl into the home support her, as they do him, and the only change in his life is that, for the first time, he has some one who must obey his will. He has acquired new power, with the slightest possible recognition of new duties. While she, from being the daughter at home, to be shielded from the heavier work, has become the daughter-in-law—a household drudge. Children come, and still the father feels no added burden. He goes to the mission boarding school, or station class, with scarcely a thought for those left behind. The children belong to the *family*, have their share in a common store. A little farther on, he often spends, without a twinge of conscience, eight, nine, or it may be ten-tenths of his income as teacher or writer—alas! that one must say also, as preacher or colporteur—and counts himself virtuous if he does not run in debt. The young mother, on the other hand, is learning, by his very neglect, thrift and

self-denial, and is repaid by gaining such *real* things as joy, in serving those she loves—sacrifice, sweet for their sakes. Her motherliness expends itself not only upon her children but, not infrequently, reaches to their father, and we find her most eager to provide him with a wardrobe, suitable for a teacher, even though to secure it she must be content to make no additions to her own.

These women have no knowledge of books. They are so far behind their brothers and husbands here that we must give them an entirely different training, to prepare them for work among their sisters, from what the men need for the simplest forms of such service for men; but is there not large compensation in that which, under such conditions, they have already learned, and the strongest ground for hope that those who so willingly serve in the home will, for the larger love of Christ and His little ones, give ungrudging and faithful service to the household of faith when the way is opened before them? The whole training of a Chinese boy of the better class, from which the reading men come, is *to get*—that of the girl who is his companion is *to give*. Surely, in God's economy, she has not lacked the rudimentary training for Christian service.

This, then, is the material with which we have to work. The peasant woman of Shantung—industrious, frugal, chaste, warm hearted, accustomed to submission to authority, but wholly ignorant of books, and of any larger life and thought than that of her village home; often with white-heat of passion smouldering under her acquiescent manner, and a sense of the tyranny of those who control her youth which, unless home affections subdue it, may make her cruel in turn, when the time comes for her to rule instead of serve. To such as these we come with Christ's message, "Follow me," that you may be redeemed, not from poverty and toil, but from the bondage of sin into the joy and liberty of children of God. We want to give them knowledge of a life from above which can sweeten and purify all around and make them strong to meet and triumph over temptation. We want to send them forth, with God's Word as their weapon, to battle with superstition, evil custom, and error, and aid their sisters to make a new family and social atmosphere in which their toil shall have more just reward, and family burdens shall be shared with a sense of mutual responsibility which shall be as wholesome for the husbands as for themselves. While we labor with tender, unwearying love for those of any class, in any surroundings, whom we may reach, we want to keep ever before us the thought that we are here not chiefly to aid and touch individual lives but to train others to do so—not so much to be fishers of men as fishers of fishers, teachers of teachers.

Just here, I believe, some of the most faithful and zealous workers err. They can give so much more than the native Christians, reach those who need them from a plane in many ways so much higher, that they are tempted never to allow any one else to do anything which they can do themselves. It is



hardly too strong a statement of the case to say that the missionary should never do anything which a Chinese brother or sister can do in the way of teaching. Our influence must mould and guide, not carry. We need ourselves at our best—not exhausted by routine work, but with physical, intellectual, and spiritual life strong, full and glowing—to meet the sorrow, sin, and ignorance about us.

Therefore, because we are not our own, because we owe our very utmost to these needy ones, we should use, not lavishly on details, but wisely as well as generously on the larger interests, whatever we have of knowledge, executive ability or spiritual power—not grudgingly, but not wastefully. In the beginning the foreign lady must be in almost every department the worker. She must teach the dullest old women herself, until she has proved that they can learn, but she must not continue to be the teacher of such when others are prepared to do it. She must begin with the very little children to show mothers and sisters how early, not only their minds, but their hearts open, to God's truth, but she must not let the fascinating work absorb her when others should take it up. She must stimulate and aid the bright young girls in the acquisition of characters, but she must not permit them to lean upon her for routine instruction but show them how to help one another and get help from the native teachers. As in the schools for higher instruction, so in village and station class work for women the aim is less to preach and teach than to open the way for others to do so. This we all agree to be the ideal and would freely admit that we have been slower in reaching it than we hoped to be, and that our stations are sadly lacking in native Christian women ready for service among their own people. How shall this lack be supplied?

1. We must feel even more deeply than we do the need and set this one thing more steadily as our aim. We must keep constantly under our influence women who are so free from other duties that they can give time to study and preparation and early entrust to them such work as they can do. Here the married ladies have the advantage of those of us who have less need of the personal service of our Chinese sisters. They can, in their homes and care of their children, furnish employment to not a few until they have proved whether they are likely to become useful as teachers, thus finding ways of testing their zeal and capacity without at once awakening their expectation of permanent employment as Bible Readers. From such as these, women first tried in the home of the missionary, have been drawn many of those now serving the church. The number is far too small. A station or mission which has a force of from ten to twenty men aiding directly in evangelistic work has rarely more than two or three women. This is often the direct result of the conviction that such aid should be entirely voluntary. We fear to rouse in the weak sister, just come to the light, the spirit of working for gain—love of money rather than love of souls.

2. Just here I believe must come the *venture of faith*. We must dare to lift our sister out of the slough of a poverty which sets its seal of deformity upon body and soul. We must keep her in modest comfort—oh! how little that means to a Chinese woman!—and, freed from the desperate struggle just to live, give her opportunity to grow. Is it safe to trust God to “supply all our need,” to teach the native Christians that those who fear Him shall not lack any good thing, and unsafe to trust Him to “keep them from falling” and make their work a real service of love even though we do provide for them, while they are in preparation for it, from the funds of which we are the stewards. Does some one say, we have no objection to their being employed, to their receiving fair living wages, but we want them to be educated and paid by the native church, not with foreign money? A friend to whom I suggested this, wittily and succinctly replied: “That reminds me of the Legislature of a western state in which a new jail was needed. The wise conclave voted ‘that a new jail be built upon the old site, that the old materials be used as far as they will go in its construction, and that the prisoners be kept in the old building until the new one is completed.’” Are the women, who are so much less free to go abroad to hear and learn, to be kept in ignorance until the church grows in numbers and strength and is able to support its own deaconesses? Let us have the larger faith which trusts God’s work in the hearts of His children and is willing to give them such opportunity for consecutive training and relief from sordid care as shall permit them to acquire the necessary knowledge and then go forth to impart it to their sisters who are held in their homes.

This brings us to the practical questions, What shall be the training of such women? At what degree of knowledge of books shall we aim for them, and what shall we require before we send them out as Bible Readers? We all look forward to a time when thoroughly educated women, from our higher schools, shall become the natural leaders of their sisters in the church, but we are to-day considering, How may the mothers of this generation be provided with teachers and evangelistic workers? Let us not be discouraged or even surprised that after ten, twenty or thirty years of missionary labor in this province so few women are prepared for this service, when we remember that even in Christian lands, “Training Schools for Home and Foreign Workers” are still found necessary to supply the pressing need in every branch of the church. If the English or American woman, reared in a Christian home, needs especial equipment to make her a useful evangelist is it not unreasonable to expect that a month or two of study a year, with what she can pick up in the meantime at home, will fit a Chinese woman for any large usefulness among her own people. We may differ, undoubtedly shall differ widely, both in theory and practice, as to the details of such training, but there are elementary principles upon which there can be little room for divergence of judgment. Let me present briefly a few of these.

1. The women who are to be teachers must be trained under the care of, in sympathetic relation to, the missionary leader. For the middle aged woman, of average capacity, we should not be ambitious of large acquaintance with books, but from the first impress upon her that to know a few things thoroughly, and be able to impart them clearly, is far more effective than to attempt large things beyond her range. She should learn, both from our example and precepts, the wide difference between talking at, or over, women and teaching, and never be allowed to go to the simplest work without definite, prayerful preparation. She should be expected to know accurately as to the characters, and intelligently as to the subject, the few books which she teaches, and to go from fresh study and prayer to each lesson and each circle.

Her training should combine daily study with daily work for others, so that she may teach even the simplest lesson in the character under the guidance of the missionary until she has acquired a standard both as to manner and matter which she is not likely to form for herself. Scripture thought in Scripture language should form the larger part of that which she carries to the homes and explains, and her knowledge of this should be so familiar that it should become her natural appeal for every question of doctrine or duty. Let us give her, if we can, an orderly and clear knowledge of the Gospel story, but let us remember that the evangelists evidently did not regard chronological arrangement as important, and that Harmonies of the Gospel are the work of later generations. If our sisters have the power to tell a story well, it is a gift to be prized and cultivated but is an accessory—not the main work, and they need caution against the mere telling of stories, even of Bible ones. By every means in our power let us widen their range of thought but not in such a way as to make them feel that to know is the end. Christ's standard of action, His love shown in His life, is what they are to teach, and if their ideas of the relative positions of Galilee and Judea remain hazy it matters comparatively little, if they remember what he said on the mountains overlooking the sea and how and why He died on a Judean hill. How can they win respect if they are ignorant? They certainly cannot, if they pretend to be wise. So we need constantly to keep before them the aim of their teaching—to win men—and to guard ourselves against putting undue emphasis upon the things which are non-essential.

The Bible woman who sets herself up as a teacher loses face at once if she does not remember the character about which a bright girl is inquisitive; but the woman of humble mind, who recognizes her own limitations, knows that she comes with a message from God's Word which has proved Heavenly bread to her own spirit, is not discredited by such lack. So this training as Bible readers need not be beyond the reach of those of small attainment and measure capacity, provided only they have the basis of Christian character, some aptness to teach and a willing mind. Such a school should be a sort of normal

class; those farther advanced should regularly aid the more backward. In such ways many lessons will be learned, many opportunities be given for suggestion and counsel, and for testing the fitness of the women for wider and more responsible work. In the months under the care of the missionary, they should learn much of the attractiveness and comfort of cleanliness, until from the tidy bright school home they shall be ready to give hint and help toward such home-making to the burdened mothers whom they teach. These poor sisters of ours have been trained in a school of economy almost beyond our conception. May we not trust them to use with wise and loving stewardship a little from the common store from which our needs are so abundantly supplied?

Such a class gathered for a part of each year at the mission center for study and work, and kept for another series of months in station class and village work, in association with the missionary or reporting frequently and minutely to her, would almost certainly soon bring to light especial gifts and capacities in some of its members.

Such selected women should be given the larger opportunities of a *central or mission training school*, where a number of teachers and various lines of work open a wider range. If near a woman's dispensary and hospital that especial phase of evangelistic work should be undertaken, under wise and faithful supervision. Simple lessons in hygiene and nursing, from the best qualified instructor, should form part of the course. If a Kindergarten is to be found in the vicinity, its trained teacher should open in some measure its ideal of child nature to those who are to be the guides of mothers. One great advantage of such a school would be giving the women contact with a number of instructors, and opportunity to see many forms of work. The disciple of one teacher, be she never so good—perhaps the better she is, the greater the danger of mere imitation—will naturally think of her methods as the only desirable ones. So much will be gained when the Chinese sister learns, as we have done, that while the ends are one, the means used to reach them are many. She will return to her home field with something of the fresh outlook and enlarged faith with which we hope to go from this Conference.

When we or those who follow us meet again, five years hence, if the report must still be as to-day, that the proportion of women to men who are our "helpers in the Gospel" is as one to fifteen or twenty, it will be because we have, in some way, missed our opportunity, been unfaithful to our trust.

I do not anticipate such a showing, but that we shall come together to tell of experiences of trial, of leading by unexpected ways, and doubtless of disappointment, but if we have diligently sought and faithfully trained such women as, in God's providence, are available, we shall have those taught of Him, loving His cause, trustworthy, judicious and courageous, going where

we cannot go, and doing what we can never do. Such women will be in demand, sought after by the local churches, supported by them as deaconesses and evangelists, under their guidance even the young women may go into the village homes to carry their larger knowledge of books. They will be the motherly assistants of the graduates of our High Schools, and make possible forms of work which but for such chaperones would be injudicious. God grant us wisdom in their selection, the love which hopeth all things and never faileth in their training, and that absolute loyalty to our Master which shall count no toil too irksome, no effort too great to secure and prepare them for their large service.

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## DISCUSSION.

**Mrs. B. C. Forsyth**, by request, described her own methods of work, at the country station. She devoted the morning of each day to the instruction of the Christians, and in the afternoon, taking with her an organette, she visited the near villages, accompanied by an efficient Bible-woman and one or two Christian men, and held evangelistic services. In the evenings, open air services were held at the station, conducted by the Christian men of the place. This form of work had helped the men as well as the women. It did them good to go with her to the villages close by and help their neighbors. Many had been converted by this means.

**Miss E. F. Boughton** stated that she had held temporary schools in the country, assisted by trained helpers, and for six weeks at a time a systematic course of study had been followed. She found difficulty in that the women were not equal in their attainments. Some were mere enquirers, and some advanced in Christian knowledge. She divided them into classes with reference to their several attainments, and while one class was studying she taught another. As many of the women came long distances, 35 real cash per day had been generally allowed to each for her food.

**Mrs. M. Crossette** thought that the routine work with the enquirers should be done by Bible-women, and that the missionary should spend most of her time in teaching. Three weeks at a place should be a minimum length of stay.

**Mrs. Whitewright** spoke of the effect of woman's work in the Museum at Ch'ing-chow-fu. Six thousand women pilgrims had visited the museum in four days, during a religious feast in the Fifth Moon. Before they were admitted, different ladies of the mission, or the senior students of the College, addressed them. These women came year after year, and gave testimony that

they had not forgotten what they had previously heard. The evangelists had testified that one result of this sort of work was to open homes in the country. The lady missionary could accomplish a great deal by merely showing a sympathetic knowledge of woman's home life. This was often the first step towards opening their hearts to the Gospel.

**Miss Agnes Kirkland:**—I used to be annoyed by the hordes of children crowding around. I now begin with the bairns, teaching them "Jesus Loves Me," or some text written in large characters on a card. This breaks down the wall of impassiveness which causes the women to think they cannot learn. The difficulty is to get around among the villages, giving at least a week to each. So much must remain undone. I often teach them the fifth chapter of Matthew, and after they have studied it, prepare the characters of the Gospel on large slips and put them up, when some of the women are sure to recognise them as those they have been studying. One woman was so dull that I was an hour and a half teaching her five characters and then failed. But when I visited the same village again, I found she had learned enough to read several chapters of John. This was encouraging.

**Mrs. F. H. Chalfant** urged that the missionary teach the character herself, even if imperfectly, as an example to the Bible women, who otherwise will not condescend to do such routine work.

**Miss Mary Porter** had her own methods for teaching the character. Meetings were held at regular intervals. No characters were taught at these meetings, but the women were expected to come with a previously set lesson already prepared. A record of their progress was kept. By this means dull women had read the whole of the New Testament, bright women were reading the Old Testament, and duller women had read several Christian books.

In answer to the question "What is considered a necessary preparation for a Bible-woman?" she replied: "She must be loving, faithful, patient, and herself taught of God. She must also be under the continual guidance of the missionary. She should know character and be able to teach other women. It is difficult to find these conditions fulfilled, unless special training be given. With myself this is as yet only an ideal, which I have not yet realized."

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## THE TRAINING OF NATIVE WOMEN AS PHYSICIANS.

**By Mary Brown, M.D., (of Wei Hien).**

The great need of women doctors in China is apparent to all who know anything about the customs and prejudices of this people; but only a woman physician can appreciate *how great* is the need of women physicians for the

women of China. She is admitted to their homes, and sees their suffering—suffering often caused by the malpractice of a class of fearfully ignorant, superstitious, and filthy old women. While it is true that there are many women in China who would consult a male physician for certain diseases, still the fact remains that there are regions of medicine and surgery that a male physician would not be allowed to enter for the relief of a Chinese woman. The elderly women are less particular, but the younger women are very much hedged about by custom and prejudice. Take the field of obstetrics alone as an illustration. If a woman doctor in China knew only enough of medicine to enable her to treat intelligently this one class of diseases, she might be a great boon to the Chinese women. This is a field that the Chinese doctors leave entirely alone. They do not pretend to know anything about the treatment of these cases, and as the result of neglect, ignorance, and the lack of intelligent care, great numbers of Chinese women lose their lives. An ordinary, respectable Chinese woman will not perform for another offices that are disagreeable to her. So the task falls to the lowest and most ignorant women. This is the state of things at present. What is the remedy? As the foreign physicians who come to China are comparatively few, the solution to this question would seem to be to train Chinese women in medicine, and thus enable them to help their own people. Can this be done? What are the difficulties in the way?

I have had very little experience in the training of medical students. For the last few years I have been teaching a class of four young women. They have proven themselves quite capable of studying, and also of practicing medicine. Last year, during my absence in America, the students performed five operations for the relief of cataract, four of which were entirely successful. In other lines of medicine and surgery they have proven themselves equally efficient. In obstetrical practice they have successfully carried through the most difficult cases; so that, to my mind, there is no doubt but that Chinese women may become intelligent and skillful doctors. When they were first sent out to treat patients in this district, they were not always cordially received. The people preferred the foreign physician. But they have won their way with the people, and have made a reputation for themselves, and now many come and ask for them. I am glad to have it so—glad to see that the Chinese learn to have confidence in their own people, if they deserve it.

What are the difficulties in the way of their becoming successful physicians? One I have just mentioned as being characteristic of the Chinese people: viz., unwillingness to perform disagreeable offices for one another. I am sorry to say that a medical education does not always eradicate this feeling. It is a remnant of the selfishness of heathenism, and it is not strange that it should be found in the first generation of Christians. One very bright, in-

telligent Chinese woman, who has studied foreign medicine, declines entirely to treat obstetrical cases, on the ground that it is degrading; that the Chinese ideas on the subject being what they are, she would lose the respect which she so much desires to have were she to perform such offices for the sick. I have endeavored, and shall endeavor, to instill into the minds of my pupils the thought that no service for the good of humanity is degrading, but on the contrary is ennobling; that for a physician to stand on his dignity and refuse to relieve distress, in order that he may be respected, is a deep degradation. The person who does it ought to have the right to practice medicine taken from him. It is certainly not the teaching or example of the Great Physician.

During the Chino-Japanese war a wounded soldier testified that the foreign doctor was kind to him, and did everything for him with his own hands. When he was left in charge of a Chinese assistant, the latter went the rounds robed in silk and had an underling dress the wounds. I do not mention these cases that have come to my notice in severe criticism of the Chinese. We cannot, at this stage of their Christian life, expect them to be in all respects equal to the Western nations that have had Christianity for generations. I think it is well for those of us who are interested in the teaching of medicine to the Chinese to be ourselves aware of the dangers and mistakes into which they are likely to fall, that we may, through their whole course of study, guard them against the mistaken ideas that are so prevalent among their people. We should instill new and loftier ideas into their minds and help them to be strong enough to live up to their teaching and the example of the meek and lowly Jesus, who went about doing good. They may thus create a new public sentiment in this land.

Another difficulty in the way of a Chinese women studying medicine is the custom of early marriages. It is very difficult to find pupils whose primary education is sufficient to enable them to take up the study of medicine, who are willing to remain unmarried until the end of a four years' medical course. I see no reason why married women should not be admitted to a medical class, provided their preparatory education is sufficient and their home duties will permit. The terms on which I take medical students are these: The parents or guardians give a written promise that the pupil shall stay for four years. The pupils, while studying, pay all their own expenses, including board, books, etc. They also help with the dispensary work. All that they receive free is their room and tuition. I also require them to have unbound feet. Perhaps it might be well to ask the why and wherefore of some of these conditions. Is it well to ask them to bear all their own expenses while studying medicine? I have thought that because the Chinese marry so young, the amount of work they may be able to do outside their own homes is very uncertain. As the training of native women as physicians is still an experiment it is therefore not wise to spend mission money on it.



The Chinese all admit that they can make money by practicing foreign medicine, and they are very eager to be taught. If their expenses, while studying, were paid by the mission, not only the great majority of the graduates from the Wei Hien High School would wish to study medicine, but also many others from the outside. Hoping to prevent the students from taking up the study of medicine from unworthy motives, we have thought best not to offer any money inducements.

I require them to have unbound feet because I wish to send out to the country villages women who will not only be able to practice medicine and relieve suffering, but who will also be good examples; women who will gather around them the country women, and by word and deed teach them to know the love of Christ, and thus help their sisters to a nobler womanhood. These are my hopes and aims for my students and the views that I keep constantly before them. The future will disclose the results.

I would be very sorry to send out mere dispensers of medicine. My pupils help in teaching the hospital patients, and I hope that it may become the fixed habit of their lives.

Of my last class, one is in Shansi, one died this spring, and two are with me still. I am taking a new class on the same terms this fall.

I hope that we may be able to do something towards raising the standard of the medical profession in China. At present both Christians and non-Christians seem to think that it is only necessary for a man or woman to buy a few medicines and retail them, in order to be a doctor. I have had Christians ask me to give them some medicine and to write the name, and dose, and what it would cure. If I had complied with their request, they would have gone out next day purporting to be practicing foreign medicine. The commercial aspect of medicine is the only one that is present in the mind of the Chinese. Such motives as those that stirred the heart of "Weelum MacLure" are not to be found in their thoughts. Until the commercial aspect of medicine becomes of secondary importance, and the love of humanity, and the desire to relieve suffering comes first, the medical profession in China will never deserve the honored place that it has held in Western lands. I think it is for those of us who are teaching medicine to see to it that with our instruction in medicine we also strive to plant those higher ideas of our profession in the hearts of the pupils, that they may be proud of the profession as we are proud of it; proud of it with the kind of pride that will make them ashamed to do anything unworthy of it; that will cause them to go quickly, day or night, storm or shine, to the relief of suffering, not for the sake of the money that may be in it, but chiefly for the love of humanity. Do you think that I ask too much of the Chinese? I ask no more than is put in practice every day by hundreds of physicians in our own land. I would not hold up a lower standard for the Chinese than for ourselves, but I would say with Tennyson :—

“Ring out false pride in place and blood,

Ring in the love of truth and right :  
 Ring in the common love of good.  
 Ring out old shapes of foul disease ;  
 Ring out the narrowing love of gold.

Ring in the valiant men and free,  
 The larger heart, the kindlier hand,  
 Ring out the darkness of the land ;  
 Ring in the Christ that is to be.”

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### DISCUSSION.

**Dr. W. F. Seymour:**—There are numbers of women who can only be reached by native lady doctors. Such are practising in Kwang-tung Province. I should say, on general principles, that the training of women as medical evangelists is something of the greatest importance and should strongly favor it where circumstances are such that it can be carried on.

**Dr. Faber:**—Medical students should be limited to Christian women. In Kiukiang there are working in connection with the Methodist Mission two Chinese ladies who took their medical degrees in America.

**Mrs. Russell Watson, M.B.:**—We must have some one to assist in our hospitals. They must be trained as doctors and able to act as evangelists as well as physicians. Under native treatment great cruelty is practised under the name of surgery ; this is especially true of children who can neither express their symptoms nor resist treatment. For instance, children's heads are scorched on the crown in order to prevent convulsions. If young girls are trained in our foreign hospitals many of these barbarous practices will be done away with. There will be less sacrifice of infant life, and openings for the Gospel where everything else may knock at the door in vain.

**Dr. J. R. Watson** felt that it might be advisable to train a class of middle-aged Christian women in Obstetrics and the common ailments of life. Such women would take the place of what was very common in Scotland and England fifty years ago, the “wise women” of the district. Such women associated with our church would do much to commend the spirit of Christ.

**Dr. Mary Brown** answered questions as follows :—

“How did you conduct your first class of young women?”

My first class was very irregular. The girls were trained mainly as hospital assistants. One of them was paid a small wage during her course. I gave them instruction in Anatomy, Physiology, and primary medical branches. I took them with me to see operations, and act as assistants. Later, I took on two more students who were self-supporting.

“What about Mrs. Li Ping-i's class in Shoukwang?”

Mrs. Li is practising medicine and teaching a class of girls who are all self-supporting. She makes no profit from her teaching. Mrs. Li was trained by Dr. Howard King of Tientsin. She is the wife of one of our pastors.

“Would you give a full or a partial course to married women?”

If such women can leave home without sacrificing their home duties, I see no objection to their studying medicine. I do not believe in a partial course. There are too many quacks already among the Chinese who are bringing foreign medicine into ill-repute. Better give a full course of instruction.

**Mr. C. F. Hogg:**—I think it is of great importance that the people be taught something of hygiene apart altogether from any medical training. They should be made to understand that cleanliness which is the basis of home life. I should like to ask what has been the effect of a little book published by Rev. F. H. James on simple medical remedies.

**Rev. J. S. Whitewright:**—I should say that Mr. James' book has saved many lives, especially opium cases. As to the subject in hand, I would oppose the granting of diplomas to any who have not had a long post-graduate course under a foreign physician. Our theological students are taken through Dr. Porter's book on Physiology. They also take a later course in Hygiene, and what I may call preventative medicine—namely, the uses of poultices, etc. Why should not something of the same kind be done in our ordinary women's classes? They could save life and relieve much pain if they had this knowledge, without pretending to be physicians. Even now the heathen often go to the Christians and seek help in sickness.

**Rev. F. Harmon,** while commending Mr. James' book on elementary medicine, criticized the larger and later edition.

**Miss Mary Porter** recommended a little book by Miss Haven of Peking, upon hygiene and family care of children. It is only circulated privately but may be had by applying to Miss Haven. It has been found to be very useful in the Chinese family.

**Rev. R. M. Mateer:**—It is not desirable that our native girls remain unmarried. Should we, then, encourage them to spend their money and time in what in many instances will result in nothing? The wife and mother in China will find it impossible to practice medicine for the support of herself and family. I would recommend a larger class and a less thorough education. There are, however, different ways of looking at the matter. It is a problem which each missionary must work out for herself.

**Dr. Mary Brown** urged the advisability of the students paying their way, because of the commercial aspect of medicine always present in the Chinese mind. If medical education were given free, a great many would attend the classes simply because they preferred being at the foreign station

to remaining at their own homes, and afterwards would charge just as much as though they had spent their own money in obtaining their education.

**Dr. H. D. Porter:**—It seems undesirable that the Chinese Christians should practice medicine without a fair basis of knowledge. Therefore, we (the A. B. C. F. M.) require all medical students to be graduates of our college at Tungchow. We seek also to develop a strong moral character before allowing any to leave us to practice medicine. Unless they have this they will most certainly fleece their fellowmen by high charges. We aim at giving from seven to ten years of Christian training, with the commercial idea steadily repressed as a part of the new Christian system, hoping thus to produce men who will, while practicing medicine, treat their fellow men as fellow men and not as beings to be skinned. We reckon four years for the medical course and require fees amounting to fifty thousand real cash. This, for the purpose of excluding those who ought not to study. Dr. Peck, on the other hand, wishes to interest the native doctors, and give them a short course. At our annual meetings in the spring, we have a course of University Extension lectures including physiology, hygiene and bacteriology. Similar instruction is given to the native women, particularly the wives of helpers, by the ladies of the mission.

**Dr. H. A. Randle:**—That there is a great need for women physicians in China is patent to all, and we are bound to do what we can to meet that need. Of course there are many difficulties which will cripple us. The lines of expediency lie principally along the directions in which Chinese customs are not interfered with. For example, taking young women from their own homes and putting them into public positions. Yet we must have young women. They are few, they are hard to get, and, when obtained, hard to keep. They will marry, and marriage almost necessarily disqualifies them for their work. Again, women medical students can only be trained by lady doctors from foreign countries. I would advocate, as the easiest thing, the establishment of obstetric classes wherever practicable. Immediately outside that there is another very large question, namely, "What is the matter with the baby?" This has perplexed medical men all over the world. I have wondered whether the wives of the medical men we have among us would not be the best material to train. Not only the possessed, but the prospective wives. Their husbands could help them in their studies.

**Dr. W. F. Seymour:**—Missionaries who have been trained as nurses might undertake the training of native nurses. I would prohibit anyone from practicing as a doctor who has not had a thorough course.

## HOW TO ENCOURAGE THE CHINESE TO SUBSCRIBE TOWARD THE SUPPORT OF MEDICAL MISSIONARY WORK AMONG THEM.

**By Horace A. Randle, M.D.**

Medical missions have come to China in the wake of the Gospel. The object of their establishment is to aid in the spread of the Truth, to remove prejudice, to demonstrate the practical beneficence of Christianity, with the ultimate desire to save the heathen and bring them to God.

That immense good has been done by medical missions will be freely conceded by all. That they have answered their purpose in the main may perhaps—and I say this slowly and cautiously, *may perhaps*—be doubted. That they have been eminently useful in bringing about the salvation of men must be denied.

When the Lord Jesus called His disciples, He promised to make them fishers of men; and the method of fishing approved by Christ is clearly shown in the parable of the net which was cast into the sea. Surely this is the power of God, exercised upon the hearts of men, through the simple preaching of the Gospel, with the call to repentance and faith. In China have we not largely departed from that original method of work? I mean the wielding of God's sickle of truth alone.

Because the Chinese would not take to the Gospel net, it has been to some considerable extent, I fear, laid aside; and we have baited him instead, with almost every imaginable inducement to accept the Gospel. We have taught him, not only the Gospel, but his own classics, science, mathematics, mechanics, geography, astronomy, music, medicine, English; in short everything except practical humility, and likeness to Christ. Far be it from me to imply that none among native Christians have learned humility, or that none have attained to some measure of Christ-likeness, (an admittedly hard thing during this present reign of evil). I think, however, there are many among them who do not even know whether there be such a thing as Christ-likeness. But what I wish to emphasize is that we have spent a very large, a much too large, proportion of our energy and strength in giving the Chinese these secular and temporal advantages, often to their hurt, rather than seeking to develop in them the spirit of humility and love, which is the Spirit of Christ. Now I do not condemn this, but I question its wisdom.

We thought we would open the Chinaman's heart with a silver key. We have been unscientific enough to think there was a way to his heart by way of his mouth, and down his throat. We thought we would catch him with guile,

so we educated his children and fed them, we healed his sick, and buried his dead; but we did not take him with guile. I am afraid that very much of this thing has operated the other way. Like a good fish, he has too often taken the bait and managed to miss the trap. Being crafty, he has taken the missionary with guile. He has gone for the material almost every time, and has largely evaded the spiritual.

If all are not yet persuaded that this constant free-giving of material advantages has fallen out to the detriment of God's work, I am; and it was very much on this account, that I ceased giving free medicine to the Chinese.

We give medicines and treatment free in our home lands both rightly and advisedly, for to charity patients in Europe and America the medical profession owes much; they give us abundant opportunities to study the course of disease, and the effects of medicine or other treatment. Here it is different. The Chinaman comes everytime and always for his own benefit exclusively. We cannot trust him to give us the whole truth, or a faithful history of his case. He will eat what he likes, he will leave the hospital when he likes, he will not t'ing-shwoh (聽說).<sup>\*</sup> We can and do learn from him, of course, but who has not had many cases, where the physician greatly desired to see and know the end of treatment, or the final result of an operation, but the patient feeling more or less well, did not return to report.

Again it must be more or less patent to most of us that things are generally valued according as they have cost us much or little to procure, specially is this the case I think with natives of this country. I understand that the first major operation performed at Canton upon a Chinaman, amputation of the arm, was assisted by a donation of \$25 to the patient to help tone down the shock. I think we have erred in a too ready disposition to do this same thing on a smaller scale, and that we should at least try to teach the Chinese that the \$25 should travel the other way.

It is perhaps almost useless for me to say that the free giving away of medicines has stimulated Chinese covetousness, which is no trifle to start with, or that the kindness which did it has been trodden upon and abused; but if the plan had only been blessed by the evident salvation of souls we would gladly have borne the loss.

But to come now to the more practical side of this question; how shall we encourage the natives to pay for medical treatment? Here is my answer to that question. Simply charge for all medicines dispensed, and for all operations performed, always of course making exceptions in the case of the absolutely poor and helpless.

It is true that in doing this we may feel that we are compromising the dignity of our profession, but let it be regarded as a law most surely opera-

<sup>\*</sup> Do as he is told.

tive in this land that, if we are to deal with the Chinese at all, we must compromise dignity; even diplomats have taught us that. But what I more especially mean in this connection is this: we shall in most places be compelled to ask such paltry sums, for medicines dispensed, that many of us will at least require the grace of humility to enable us to do so. And yet I think it is possible. I think we can easily make medical work anywhere self-supporting. I do not mean support the medical missionary himself, but I do mean that all other expenses of every reasonable kind can be discharged from receipts taken in the way suggested.

Allow me to quote our plan of procedure at P'ingtu. It is simply to charge everybody in a very modest way, for we have a large proportion of the poor around us, and but few of the wealthy. We charge ten cash for every cinchonidine powder we dispense for malarial fevers, and we put them up in packages of six 5-gr. powders; for each santonine powder, the same amount; these we dispense in packages of two. We ask ten cash also for the extraction of a tooth. The following are representative charges we are constantly making in our medical work: Forty cash for a box of eye ointment, or for a bottle of eye wash; fifty for a box of zinc, carbolic, or other ointment suitable for skin diseases, or superficial ulcerations; the same price also for a belladonna, capsicum, or menthol plaster, or for a small bottle of soap or other liniment. Seventy-five cash we require for a 6 oz. bottle of medicine for dyspepsia, bronchitis, asthma, anæmia, and for many other things, including general and cardiac tonics. One hundred cash for the simplest forms of operation, that can be done without anæsthesia. For operations requiring cocaine, with a little more time and work, we charge from 200 to 1,000 cash, and for such operations as require chloroform, or other general anæsthetic, from 500 to 2,000 cash or more.

Now I want to point out that we not only charge these amounts, but get them; and our receipts for the last three years have been ample to pay for all drugs, assistants' wages, and other running expenses. One other thing I must mention, and that is we have a shop where we keep, put up for sale, all the ordinary remedies in common demand. This is partly to oblige all comers, but principally to avoid being interrupted, all day long, by casual comers for medicines.

I believe that the natives everywhere will concede that this plan of easy charges for medicines dispensed to the people is both reasonable and right. They will also allow that it is hsing shan (行善)\*, for it will soon be abundantly evident to them that the value they get at the foreign dispensary is very much greater than what they can do through their own doctors and drug-stores; and they will often be impressed with the trouble a surgeon will take to clean up an offensive sore. I have known native on-lookers to be

\* "Doing good."

filled with admiration, not at any brilliancy of surgical work, for that they cannot appreciate, but at the self-sacrifice which leads the medical missionary to take in hand the most loathesome sore and clean it, creating new surfaces where real healing may have a chance to begin.

This system of easy charges for everything dispensed is, I consider, applicable everywhere; but in those centres, specially the open ports, where medical work has long been established on the pure charity basis, it might be somewhat difficult to make the change, involving perhaps a notable falling off in numbers, though I do not think *that* ought to matter. In stations where native Christians are numerous, they might show some possible displeasure at being called upon to pay for medicines previously given to them. In such places as Pekin and Nankin, the provincial capitals, large trade centres, and other places where there is an aristocracy of wealth, I would urge that in treating the rich, to whose homes we must as a rule always go, we should charge them at least  $\text{Ta}$  2 per visit, and in every case make them clearly understand this before we go.

I would also discountenance gifts, as chickens and ducks, eggs and confectionery, or at any rate let all donors of such things understand that these petty items must stand perfectly clear of the fees for medicine and treatment. Then again scrolls and inscriptions, presented sometimes with a good deal of palaver, may and generally do satisfy the native givers more than the foreign recipients, but I think that we would do well to teach all that we prefer the more common-sense plan of being paid in cash.

Now I submit that this method of charging all comers is the only one at all likely to succeed financially. The idea of "encouraging" them "to subscribe," without putting on some external pressure, won't do at all. If this is not clear, then make the announcement to all patients that they may give what they like for medicines received, and at the front door of your medical compound put a large box, with a round hole in the top, for the free-will offerings of the people, and then see how your cash account is at the end of the year. If I understand the situation at all, I think it will be a minus quantity.

Ask then a modest sum for medicines dispensed to all patients of the humbler classes, a definite sum from every wealthy patient, with a special charge for that class of people who put us to a great deal of trouble, take up a great deal of our time, and require us to feel the pulse of the old lady and diagnose her condition by means of a silken cord let out from the sickroom. In such case I would charge for the style.

Still, after all this, we shall always have the absolutely helpless and poor with us. That poor man who has travelled 30  $\text{li}$ , perhaps 100  $\text{li}$ , and crawls to the hospital door with a temperature of 104° F.; or worse still that poor fellow who comes in late September, in prostrate weakness, and



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scarce any clothing on, and curls himself up outside our compound—these will always visit us, every year. Such must be taken in and treated—they must be nursed, and fed, and even clothed. For recompense in such cases we must look to the gracious giver of all blessings, or better still, to be found, for His sake, perfectly willing to go without any.

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### DISCUSSION.

**Dr. H. D. Porter** after stating for what medical supplies regular charges were made, said: "Contributions are increasing every year. These are voluntary gifts. We have a tablet on the wall exhorting patients to make contributions. Such gifts are duly recorded and posted."

**Dr. J. R. Watson** did not believe in making definite charges to patients. We are in China as medical missionaries, not as medical men. Our first object should therefore be, not to see how much we can get from the Chinese, but how much real good we can do them. One of my trained assistants has started an apothecary shop on his own account, and, for common drugs, patients are referred to this shop. Exceptions are made on behalf of poor people. Prescriptions are written, and patients are sent to the shop for medicine. We solicit gifts of money from patients and post the subscriber's name, with the amount given, in a conspicuous place on the Dispensary wall. There is danger of depriving the hospitals of their benevolent aspect, if the question of payment is pushed too far.

**Rev. W. A. Wills** found that when patients paid a uniform fee they expected a uniform quantity of medicine.

**Dr. W. F. Seymour** had changed the former practice at Tengchow, and now makes a small charge. Although this at first caused a slight falling off in the number of patients, it had not permanently injured the popularity of the hospital.

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## SHOULD WE ENDEAVOR TO KEEP ALL CHURCH TROUBLES OUT OF THE YAMEN.

**By Rev. Paul D. Bergen, (of Chefoo).**

In this paper I have taken the liberty of widening somewhat the scope of the topic assigned me.

It is, in short, a symposium of the views of missionaries in China in regard to the history, the expediency, and the results of settling church troubles by means of the yamen.

In treating this subject, however, we need not *a priori* theorizings, but the concrete results of experience; and not the results of one man's experience, but those of many, that our generalizations may be justified through the collection of as large data as possible. Hence the following questions were sent out to something over two hundred missionaries, scattered throughout the empire, with a view to making the replies as representative as possible both in respect to location of missionaries and the societies represented by them in China. Only 73 answers have been received. Some might think that this was an insufficient number on which to base a generalization of missionary opinion in China on the subject of the relation of Church and yamen. But the following facts are to be taken into consideration:—First, no papers were sent to missionaries who had not been more than five years in the country; second, papers were sent preferably to those missionaries who were engaged in evangelistic rather than in educational work.

Concerning the 73 answers received, I may remark that 25 of these represent the views of men who have been over 20 years in the work, and *all* of men who have been out over five years. Again, several of these answers are from a whole station, comprising several individual missionaries. We take into account also that these answers have come from widely separated provinces of the Empire, all being represented with the exception of the six most remote, viz., Yunnan, Kueichow, Szechuan, Shensi, Kaushu, Kwangshi. From these regions there was not sufficient time in which to write and receive replies. Note, also, that the majority of the replies come from regions where there is the largest evangelistic work in progress, as Fokien, Shantung and Hupeh. The views of the missionaries in Manchuria are also represented. Also, leading representatives from all the main Missions working in China have, I think without exception, embodied their views in these answers. Hence we may conclude that we have in these 73 answers a fairly representative and authoritative expression of missionary conviction on this question. Papers were as a rule only sent to ordained male missionaries, though a few were dispatched to medical missionaries and to lay workers of the C. I. M. Several missionaries, whose opinions we would have valued highly, failed to reply. Nevertheless, we have every reason to believe that their answers would not have materially altered the conclusions of the paper.

Question 1. "Would you decline under any circumstances to ask for yamen intervention in behalf of Chinese Christians, even to the extent of seeking an official proclamation for their protection; and if so, on scriptural grounds or those of expediency, or both."

This question presupposes that the persecution was genuine, and was purposely made very comprehensive, in order to include those who were unalterably opposed to having anything to do with the yamen in church matters.

I am glad to report that if we may judge by the 73 brethren who replied to the question, only two are willing to cut themselves off from the privilege of applying to Cæsar, and so of protecting their weaker brethren from the violence of wicked men. There are two classes of answers, which may be described as: First, cautious and conservative; second, those bolder and more unqualified. Under the former class we have, as fair examples, such as these: "I would only ask for a proclamation," "I would only appeal in a friendly way." "I would not decline, but would take action and then only most reluctantly." Another says, "A safe rule is to do as little as possible." Another thinks he would decline in "nine cases out of ten." Another would ask in case of severe persecution. Another says, "Help should not be sought for until everything else has failed." Another remarks "that he would ask aid," but only "under very exceptional circumstances and after much patient waiting on God." Another, "I decide each case on its own merits, but leave no stone unturned to avoid the yamen." Another replied, "I would not decline a petition for a proclamation for the prevention of trouble, but always tell the applicant my regret that he has asked for it." Another, "Almost invariably I would decline." Another, "I should decline all intervention if it could not be done in a thoroughly friendly way."

The above examples give us a notion of the attitude of those who occupy the most cautious and conservative attitude in the matter.

We will pass on now to a class of answers which stand somewhat in contrast to the above, being bolder and less qualified. A number consist simply of "No," i.e., I would not decline to ask for aid. One would interfere on the grounds of expediency and justice. Another, "In a just cause, I have no hesitation in going to the yamen." Another, "I have no hesitation in appealing to the official. Paul said, 'I appeal unto Cæsar.'" Another, "I would not decline to ask for Chinese Christians what I should ask for myself."

The summing up of the question would lead to the conclusion that missionaries are willing to intercede in the yamen for the Christians, with the following qualifications: 1st, The persecution must be genuine and somewhat serious. 2nd, A thorough private investigation of the facts should first be made. 3rd, The matter should be made a subject of earnest prayer, privately and with the Christian concerned. 4th, The Christian should be warned as to the dangers and abuses likely to come from official aid, and be urged to maintain a quiet and patient demeanor. 5th, But finally, when the above conditions have been met, aid should be asked for without hesitation, and with a clear conscience, according to the circumstances of the case. Of course in a friendly way, if possible. It is of immense importance to avoid an out-and-out fight.

Three brethren declared that they had now come to the point where they were prepared to decline absolutely to ask for official assistance for the Christians.

The first brother has been 16 years in China in evangelistic work, has never asked for aid in the past, and knows of no good having come from such aid in the cases of others who have sought it. He would decline to ask for assistance on the grounds of expediency.

The second missionary has been in China 15 years, has had considerable experience as a pastor in a large field with several hundred Christians, in the past has frequently asked for and secured aid both from Chinese officials and foreign consuls. As the result of his experience he writes "He would decline now, both on Scriptural grounds and those of expediency." Also, that in no one single case is he convinced that other than harm has been done.

The third brother writes, "My own feeling, after many years of varied and often painful experience, is that under no circumstances would I appeal to either the consul or the mandarin on behalf of the Church or individual Christians, in cases of persecution or difficulties arising out of their profession of Christianity. A successful issue always means the demoralization of the Church and the demand that in future troubles the help of the consul shall be secured. Faith in God in special times of trial is apt to vanish. The missionary and the consul become the forces that are most trusted." This missionary has in three cases sought aid from the official and in three cases from the consul, but in no case, after an experience of 39 years, has he seen good to come from such action. These three exceptions only confirm the rule.

We take up next in order the ninth question, as it has a direct bearing on the first. It is, "What should be our attitude when Christians are falsely accused before the magistrate for purpose of persecution?"

In this question we presuppose that the missionary has sought guidance in prayer, that he has carefully investigated the case, and that he believes the charges against the Christian to be false.

The answers may be classified as follows.

1. Three favor no action being taken.
2. Others would recommend simple mediation between persecutor and persecuted, together with prayer and sharing of the persecution, as far as possible.
3. Simply present the facts of the case to the official.
4. Vigorously defend the Christian: (a) by presenting facts; (b) by pressure, *i.e.*, appealing to treaties, or to higher courts; (c) by financial aid to the Christian for legal expenses, if necessary.

There is a wide divergence between the first view here presented, urging that no action be taken, and the view (c) under 4, which advocates all possible aid and appeal, and would even furnish money for legal expenses.

But, as usual, these extreme opinions are those only of an inconsiderable minority. Only three recommend no action, and only one that legal expenses be met—not thereby referring to a little aid given the Christian to tide him

over a hard place (and which most of us would favor, in an exceptional case), but defraying the expense of yamen fees.

A great majority of the 73 missionaries would endorse what we might call a friendly temperate presentation of the facts to the official as a beginning. Some would stop here. The majority would, however, proceed to sterner measures if necessary to secure justice. Some would work directly with the official, others through the consul.

#### REMARKS ON CASES ACTUALLY PRESENTED TO THE YAMEN.

1st. Those made by the missionary dealing directly with the official. There is a general impression abroad, I am sure, particularly outside the missionary body, that missionaries are rather too ready to seek official aid in behalf of Christians. The officials themselves often complain of this. And there has been more than one expression of opinion made in print on the subject, by those only partially in sympathy with the missionary cause. But we must recognize the fact that there is a much more frequent use made of the yamen by Roman Catholics than by Protestants, and amongst the latter there exists a considerable diversity of practice. But after looking over the reports from 73 correspondents, from all parts of the empire, I am glad to say that the total number of cases is much smaller than might have been supposed.

To the question, "How often have you applied to the official?" out of 73 replies we have a total of 175 cases. But this number is enormously increased by the report of one brother, who says he has applied 20 or 30 times. Classifying these 73 answers roughly, we find 25 missionaries who have never applied for any aid for Chinese Christians; that is, over one third of the total number who have replied, have had no dealings with the yamen. And we are to remember that all of these 73 missionaries have had over five years' experience in the field. Seven others have applied only once, seven only twice, and nine only three times. So that we have 48 missionaries who have applied three times or under. Four reply that they have applied only a few times. The highest number of applications by any one individual is the above mentioned 20 or 30. The next highest is 12. This brother writes from Hupeh and has had 24 years' experience. So that this makes him after all an average of only one application in two years. Only two brethren reply that they have applied many times. One of these says that not a few of his cases were in connection with securing chapels. They therefore do not belong properly to this paper.

To the question, "How often have you applied through consul or minister?" we find a total of only 52 cases. This indicates the fact that missionaries, as a rule, treat directly with the official in managing persecution cases. This is natural because most missionaries live in regions remote from the consul, and, because knowing the language and Chinese customs, and

being most conversant with the facts, they can settle cases themselves more quickly than by the round about way via diplomacy. Probably most of these 52 cases are either those which have come up in the open ports, or those where an appeal from the local official became necessary. Forty-one out of the 73 missionaries have never requested consular aid for Chinese Christians, 10 in only two cases, 3 in only three cases. So that we have 60 missionaries who have requested consular aid 3 or less times. Three reply "seldom." Two reply "often." The highest number of applications in the case of any one missionary is 8. It is he who has applied to the official directly 20 or 30 times. His applications cover an experience of over 30 years making an average of over one case a year. I am inclined to think that he must have included cases that concerned chiefly foreigners.

Now as to the results of these applications.

Fifty-three cases are reported to have been of benefit to the Church; 26 are characterized as doubtful; four as mixed, and 67 as bad. The 53 include three correspondents who report "Many cases good." This total of 150 tabulated cases still leaves 77 cases suspended in the air. Evidently there is more or less mystery about these 77 cases which were not reported. We cannot say therefore, whether they have been good, bad, or even indifferent. Perhaps the missionary felt in such a confused mental state, at their conclusion, that he was quite unable to work out the complicated equation of their results. Or perhaps these 77 cases are still going on. I think we will be compelled to label them "mixed."

This might be true in more senses than one. But surely the result that only 53 cases are reported to have been of unmistakeable benefit, while 67 are set down as resulting in evil, ought to give us thought. In short, in the yamen intercession in behalf of persecuted Christians, it is the deliberate opinion of 73 missionaries that, as a matter of personal experience, 67 cases have wrought only evil, while only 53 have been productive of good. The balance is on the wrong side. Suppose we add the 26 doubtful and the four mixed cases to those on the good side, making a total of 83 good cases, we have even then only a slight preponderance over those that were evil only. It is to be regretted that the correspondents were not more careful in reporting results on the entire number of cases. But we know from our own past trials that it is difficult to give a brief answer as to results. But the 77 cases whose results do not appear as either good or bad, were undoubtedly mixed ethically in the fruit they brought forth, and let us hope that the good in them on the whole predominated. But when all is said, we must decide, in view of these replies, that there exists in general rather a pessimistic opinion as to the advantages of applying to the yamen in behalf of Christians. One brother writes, that in the 14 cases which cover his experience, he is pretty well convinced that in every instance harm was done. Another on the con-

trary, is of the opinion that in the great majority of cases it prevented the germ of truth from being stamped out. Another, out of six cases says, "All rather doubtful. Apparent benefit was received in only one case." One would think then that the other five cases were anything but doubtful. Another writes, "In cases coming under my own observation, more harm than good has come of it, particularly to the spiritual experience of the members." Another missionary of over 30 years' experience, and with six cases, writes, "In the above instances more harm than good followed. In early years, when I found my way more frequently to the consul than now, harm always in the long run was the result, although at first it seemed that I had benefitted the Church by my action." Another writes in a less melancholy strain. In his nine cases he is of the opinion they were "on the whole beneficial." Another with a total of 14 cases writes, "When personally placed before native officers on grounds of justice, and in a proper manner, I have in each case seen benefit result." And he adds, "Have not had a case where harm was done." This is delightfully optimistic, and comes from a missionary of 23 years' experience. Another who has had—he cannot say how many cases, but has applied often for aid, says "I cannot remember any actual harm from such intervention, and in several of the cases the result was most beneficial." Another, who has appealed to the yamen three or four times in 30 years, states, "In all cases benefit resulted." And he continues, "I would never appeal to the yamen until every other means had failed." These answers are fair samples of the 73 received, indicating that, notwithstanding these depressing results often following action by the yamen, the balance of missionary opinion is in favor of cautious occasional appeal to the yamen in aggravated cases.

We come next to the query, "Have you found a tendency on the part of evangelists or prominent Christians to enter on official negotiations in your name or that of the church without first consulting you?"

Forty correspondents answer that they have not.

The other six or seven reply uncertainly, or that they have had no experience. It is ominous that more than half reply that their Christians and evangelists show this tendency to benefit either themselves or the church by means of the yamen. We must therefore conscientiously warn our native brethren against this form of irresponsible and pernicious activity.

Aside from the natural impulse to defend the oppressed, the lower motives that lead them to such a course are plain. They have a natural desire for the power and influence which the successful carrying through of a case will bring them. Instead of being slighted they find themselves in demand. They become of more consequence. Not only among the Christians, but they become known in the yamens as factors to be reckoned with. They may be called to interviews with the officials, and so taste the sweets of intercourse

with the great. But it is not necessary to state that when a man has once sipped of this cup, the course of his life is changed. His spiritual experience declines, and his conversation with the Christians often takes on a secular type that is injurious to religious work. We learn here that it is our duty to sternly repress tendencies of this sort. And this for the sake of the men themselves, and of the work at large. And I think this is the general course of missionaries. Evil results are likely to follow the giving of native evangelists any rein at all in the matter of lawsuits.

I have made the rule that if any Christian takes up a lawsuit without my endorsement, he does so at his own risk and charges, and without, at least, formal assistance from the evangelists under my control. If he "eats bitter" from it he has only himself to blame.

It may be necessary to send a letter to the district magistrate, stating that any lawsuits that come before him from Christians are to be dealt with according to Chinese law, without regarding the fact that the participants are Christians. They are not to be looked upon as Church affairs, unless introduced with a letter from the missionary in charge. We cannot, of course, interfere with the private right of a Christian to go to law; we can only use moral pressure and urge upon him considerations which may serve to keep him from litigation.

We pass on to the next question. "How often did you find subsequently that you had imperfectly understood the case, and wished that you had not taken it up at all?" This is a rash question. It is asking how often we have allowed ourselves to be deceived. Sometimes cases have been presented with a winning plausibility. Nevertheless we begin to listen skeptically, but finally with sympathy and indignation. We make enquiries which seem to confirm the statement of our friend. We put the case through with English-Saxon vigor. But later the awful truth comes to light that we had been conducting ourselves to careful conclusions from false premises. Under the impression that the wolf was a wounded sheep, we nursed him tenderly through to a denouement both dramatic and humiliating. There were certain factors of the problem of which we were kept in ignorance. We had, in short, been hoodwinked. But perhaps, as this feeling interferes with our peace of mind, not to mention digestion, we go on deceiving ourselves, hoping silently, piously and intensely that some good may come of it after all. And possibly some good does come out of it. But alas for our self-respect, which totters on its foundations after some such experiences, and for our faith in human nature. And the men who give us false notions of the case are not deliberate villains, or wolves in sheep's clothing in every instance, by any means.

Facts, however, which would not help their particular side, are given burial. They may be good men generally, and sincere Christians. They do not regard such partial presentation as lying. It is to them simply justifiable



legal practice. So we must not allow ourselves to be too unmeasured in our wrath when unwelcome revelations turn up later. There might be some impression given, however, as to our duty of telling the whole truth. Of the missionaries who were asked the question, "how often they had misunderstood the case?" only 26, I regret to say, are prepared to admit that they ever misunderstood a case which they had to deal with. Honor to these immortal 26 who have owned up! Of the 47 remaining, a few have had no experience, a few others are non-committal, but the remainder, about 30, maintain that they have in every case understood the affair and did not regret having taken it up. Possibly this question ought to have been divided. We are sometimes glad that we put a case through, even when subsequent developments have proved to us that we had been under wrong impressions. On the contrary we have occasionally regretted having taken up a certain suit, which we had understood fairly well. There are here, as elsewhere, two extremes to be avoided; 1st, That of giving an easy belief to any story told us, because it comes from a trusted man. 2nd, The opposite of this, viz., an inveterate skepticism which prejudges the case as false.

It is of the utmost importance that we hear all sides of the trouble, and if possible directly from the principals—even when the opposition may be very hostile. It is also necessary that we understand the case in its details, know the individuals concerned, and their relations with each other. If we can trace trouble to its remote origin, so much the better. We must impress upon our people that the first thing we want is truth, and that we will proceed to no action until we have it.

The following are examples of the answers received to this question. One venerable missionary, after 41 years' experience, writes frankly and beautifully "Not seldom," and adds, "I discourage appeals to consul and mandarin as far as I can; but I cannot always refuse them, and I am writing to-day to a missionary at a distance suggesting that he seek protection for a threatened Christian."

Another, after 11 years' experience, writes, "Having known many such cases as private adviser to Chinese officials, I feel sure that in almost every instance the cases would never have been touched if they had been fully understood by the missionary."

Another, who has had 14 cases before the mandarin, replies *de profundis* that he is convinced now that on each occasion he did not get to the bottom of the case, and wishes now he had let them alone.

Another, of over 36 years' experience, writes in a chastened strain, "In earlier years I often made mistakes. Consequently, repentance was often the result of my interference." Repentance, it is to be here supposed, is on the part of the missionary. This brother is now strongly opposed to interference in any form. Others have replied more definitely, stating that in one, two,

or three, cases they feel that harm followed through their imperfect comprehension of the situation.

On the other side of the question there are many answers.

One brother, of 17 years' experience, and who states that he has spent most of his time in the country, and has had to do with "hundreds of cases," answers, with an audacity that almost takes our breath, "Not once"! in his experience has he regretted having taken action. He states, "I always try to go to the bottom of each case, and if not thoroughly satisfied drop them." I suppose most of us try to get to the bottom, but in such deep-sea work do not always succeed. No doubt the hundreds of cases referred to by this brother include all kinds of difficulties, whether settled in or out of court.

We close our meditation on this rather sad topic with the elegiac lines of James Edmiston, that may have voiced the unspeakable emotions of more than one of our hearts when our confidence in men had received rude shock,

Along my earthly way,  
How many clouds are spread !  
Darkness, with scarce one cheerful ray,  
Seems gathering o'er my head.

We have arrived now at question number 8.

"Have you had cases where the Christians by means of yamen assistance, secured by you or by the name of the church, won lawsuits of a purely private character, or even inflicted positive injustice on their non-Christian neighbors?"

We reflect so much on the Christians as being persecuted that we forget that occasionally the tables are turned, and Christians become the persecutors of their non-believing neighbors.

Twenty-one correspondents answer that they have known of such cases.

Forty-seven reply that they have had no experience with such. The answers of several others are more or less vague, and a few did not answer the question.

But it speaks well for the self-restraint of Protestant Christians that 47 out of the 73 can reply definitely that no such evil has occurred within their observation. On the other hand, it may be a surprise to some that 23 out of 73 missionaries admit having come across such cases.

That is, nearly one-third of the correspondents have noted that Christians, under their care or in their neighborhood, have been guilty of prosecuting lawsuits for private gain, using the name of the church, and have taken thereby unfair advantage of their unbelieving neighbors, who feared the power of the Foreigner.

This is the sort of thing which we, as foreign missionaries, must discipline most severely. It is an inexcusable use of the yamen, and likely to involve the local church in a sea of ills. It may destroy the work in the vicinity. It will at any rate produce friction and rob the young church of its spiritual

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character, confirming outsiders in their previously formed low estimate of Christian work.

The tenth question is a very general one, and therefore difficult to reply to briefly. Its object was simply to obtain a consensus of missionary opinion. It is as follows. "In your opinion would the church at large in China be more spiritual and vigorous today if yamen intercession had never been sought by foreigners for Chinese Christians?"

Twenty-one reply in the affirmative, and 24 in the negative; 20 are non-committal. These answers prove that there are decidedly two sides to the question. It may be remarked, however, that all but three of these non-committal brethren would be willing under certain circumstances to ask assistance from the yamen.

Nevertheless it is interesting to note that the 73 missionaries are divided so equally into the three camps, about a third in each—for, against, or non-committal.

In addition to the above, we have thought it might be profitable to cull out, from the 73 answers to the 10 questions, the replies of those who have been over 20 years in the field.

Twenty-five brethren, who have completed this period, replied to the questions. They represent 13 societies in widely different parts of the Empire. Of these, 9 have finished over 30 years of service. And four of these, Dr. Crawford of Taingan, Bishop Moule of Hangchow, Dr. MacGowan of Amoy, Dr. Taylor of Shanghai, have made the glorious record of 40 or more years in the harness.

Only one of these 23 veteran missionaries would decline under any circumstances to ask for yamen intercession.

Hence we conclude that the results of our missionary experience and conviction are, that it is our right and privilege to ask occasional aid for our native Christians. Barely over half, however, are prepared to make an unqualified reply that the results of their asking for aid were good. Twelve only give an affirmative answer. On the other hand, only three have the conviction that the results of their negotiations were bad. Four express themselves as in doubt. Three have had no experience. One says, "Good seldom resulted."

However, these who were doubtful incline to the affirmative view—that the results were on the whole for good. So that we really have, counting out the three who had no experience, and adding the one who thought that good seldom resulted, to the list of negatives, 14 who incline to think results favorable to 4 who are of the opposite opinion, or a majority of nearly four-fifths.

Hence we conclude that, in the opinion of the most experienced missionaries in the Empire, the balance of judgment pronounces the results of official aid, as hitherto used, as on the whole good.

With seven exceptions, all have noted a tendency on the part of native evangelists to take up lawsuits for Christians on their own responsibility. This is a state of affairs that calls for great care on the part of the missionary in charge.

In reply to the question as to what should be done in the case of false accusations against native Christians before the official, the answer of 22, out of the 25, might be catalogued as all advising a temperate, respectful and friendly presentation of the facts of the case to the official. One missionary only recommends that the Chinese Christian be left to his own resources. A few take pains to qualify their position, by saying they would stop short of legal action, and would do nothing beyond friendly presentation.

In regard to the query as to whether the church would have been more spiritual and vigorous if yamen assistance had never been sought, we find 9 non-committal answers, 9 answering in the negative, while only three venture the conviction that the church would have been better off, if official help had never been asked for. It would be extremely interesting to quote at length from the opinions of these veterans of service, did not the limits of the paper prevent. The following, however, must suffice. Dr. Hudson Taylor writes, "I could not definitely say, in reply to the first question, that I would decline under any circumstances to ask for yamen intervention on behalf of native Christians. I should be very unwilling to do so—as a rule should decline, and in no case demand it as a right. I can imagine, however, that if on friendly terms with an official, where I knew Christians to be falsely accused or misrepresented, one might feel it a duty to let the official know the truth. It appears to me, however, to be taking low ground. The children of God can appeal to Him, and the faith and hope of native Christians are much more likely to rest in God where they see the missionary trusting in Him and finding prayer a sufficient resource. While I have no personal experience of official intervention in Church troubles, I have, of course, known of many cases—in some of which apparently good came out of it, in others of which, very manifestly, harm came out of it. As to our attitude when Christians are falsely accused before the magistrate for purpose of persecution. While, as I have said above, under some circumstances I should feel it right to let the truth be known to the magistrate, I should carefully avoid putting any pressure upon him, urging the injured Christians to trust in God, and to remember that the Christian calling is first to do good, second to suffer for it, and third to take it patiently. In reply to the last question, I have not the slightest doubt that the Church at large would have been more spiritual and vigorous had yamen intervention never been sought by foreigners for Chinese brethren."

The 41 years' experience of Bishop Moule leads him to say, "I discourage appeals both to consuls and mandarins as far as I can, but I cannot always refuse them."

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During his long missionary service he has sought official aid, but "not often." The venerable Dr. Crawford, with 46 years of missionary work, writes that while he could not say that under no circumstances would he request aid, yet would generally decline to do so on the ground of expediency.

During his long missionary career, he states, however, that he has never once applied for official intervention in church troubles. He is also of the opinion that "Yamen intervention has generally been injurious to the cause of Christ in China."

Summing up briefly the results of this inquiry, we note the following points, which will embody the views of a very large majority of the Protestant missionaries of experience in this Empire.

First, That it is highly desirable to keep Church troubles out of the yamen, but that there are times when we cannot do so without violating our sense of justice and our sense of duty toward an injured brother.

Second, Official assistance is to be sought in such troubles only when all other means of relief have been tried in vain. Always seek to settle these difficulties out of court. "Blessed are the peacemakers."

Third, When official assistance is requested, our bearing should be friendly and courteous, in the spirit—at least in the first instance—of asking a favor of the official, rather than demanding a right. If the official seems quite insensible to such a spirit, a severer attitude may become necessary. Nevertheless we should be extremely careful about trying to bring pressure to bear on an official.

Four, In the presence of the native Christians, and especially of those chiefly concerned, as well as in our own closets, we should cherish a deep sense of our absolute dependence on heavenly rather than on earthly protection, and remind the Christians that, as Dr. Taylor has so tersely put it, their duty is, "to do good, suffer for it, and take it patiently."

Five, Only in grave cases should matters be pushed to the point of controversy, or formal appeal.

Six, Christians and evangelists should be solemnly warned against betraying an arrogant spirit upon the successful termination of any trouble.

Seven, Previous to the carrying of a case before the official let the missionary be sure of his facts. Each case should be patiently, thoroughly, and firmly examined. Receive individual testimony with judicious reserve. Be not easily blinded by appeals to the emotions. Be especially ready to receive any one from the opposition, and give his words due weight. Do not be too exclusively influenced by the judgment of any one man, however trusted.

Eight, In the course of negotiations beware of insisting on monetary compensation for the injured Christian. In greatly aggravated cases, this may occasionally be unavoidable. But should it be made a condition of settlement, see to it that the damages are under rather than over what might have

been demanded. It is almost sure to cause subsequent trouble both within and without, if a Christian receives money under such circumstances.

Nine, When unhappily involved in a persecution case with the official, we should remember that we are not lawyers, and therefore make no stand on legal technicalities, nor allow ourselves to take a threatening attitude, although we may be subjected to provocation; we should be patient, dignified, and strong in the *truth*, making it clear to the official that this is all that we seek in order that the ends of justice may be satisfied.

Ten, It would be well, on every fitting occasion, to exhort those under our care to avoid frequenting yamens, or cultivating intimacy with their inhabitants, unless indeed we feel assured that their motive is the same as that animating our Lord when He mingled with publicans and sinners.

Eleven, The higher and more vivid the religious conceptions of our people, the less fascinating will that which is purely secular become. If we can succeed, by the Holy Spirit, in filling them with spiritual power, they will care less for the petty influence and notoriety that comes from the great gate of the yamen.

In closing this paper, we have a feeling of satisfaction, and almost relief, in discovering that the missionary body has not had nearly so much to do with lawsuits as has been popularly supposed.

No doubt the far greater number of missionary cases, that have come before mandarins or consuls, have been those that concerned foreigners as such, and have had nothing to do with our native brethren.

And we gather also, from the tenor of these replies, that missionaries have always been reluctant to interfere, and as a rule have been moderate in their demands, and quick to offer the hand of reconciliation.

With these records before us, and considering the charitable and wise spirit shown by missionaries in these trying persecution cases, we cannot but feel that even the Chinese yamen has been repeatedly used of God for the establishment of His Church in China; but while this is true, let us ever bear in mind the admonition of the Missionary Apostle who has declared that the weapons of our warfare are not carnal.

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## DISCUSSION.

**Rev. S. B. Drake:**—I invariably approach the officials by letter, stating the facts of the case. The advantage of this method is that when the case is not presented in legal form the officials are not obliged to place the matter on their records, which they are often loath to do. I have notified the magistrates in my district that persecution cases are not to be recognised unless presented along with my letter and card.

**Rev. J. A. Fitch**, in answer to several questions by Mr. Williams, urged that the friendly relations now existing between ourselves and the officials place new responsibilities upon us to be careful as to the cases we bring before them, enforcing his point from a recent personal experience of the rapacity of certain Christians.

**Rev. R. M. Mateer**:—The present situation is critical, owing to the recent Imperial edicts giving unusual prestige to the foreigner and demanding that his cases receive prompt attention. The officials are likely to act in a high-handed manner, fearing the dissatisfaction of the foreigner. I would recommend the joint action of missions to prevent abuses arising from this overwillingness of the yamens to favor foreign cases.

**Rev. L. J. Davies**:—Treaties that protect native Christians do not constitute the missionary a prosecuting attorney. I have gathered from conversation with many in Chinanfu that the ultimate force of all appeals made by the missionary lies not in the fact that he is a missionary but that he is a foreigner—not under the control of Chinese officials. We have a power we would not have were it not for our extra-territorial position. All appeals should be made by the native and not by the foreigner, though he may be backed by the latter if necessary, the Chinese prosecutor thus standing on his rights as a subject and paying the legal fees.

**Dr. Faber** would try to get a legal standing for the Church, after the style of the village community in South China, where a man has great difficulty in bringing a case before a mandarin unless backed by his clan. Some such action, requiring the Christians to consult the leaders of the church and to obtain their endorsement before entering their case, might prevent many of the evils which have been complained of.

An informal conversation followed as to the advisability of acceding to a recent official request for the names of the converts, the opinion of the majority being that it was an undesirable thing to do. Times might change, unfriendly officials might take the place of friendly ones, the names would remain enrolled and disastrous results might ensue.

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## SOME EXPERIMENTS IN CONDUCTING A BOARDING SCHOOL FOR BOYS.

**By Rev. S. Couling** (of Ching-chow-fu).

All or almost all our work is an experiment. No one can work on exactly the same lines as previous workers, because the material, the conditions, and the personal equation are bound to be different. In this sense, and hardly in any other, we have made experiments in boarding-school work, and I will briefly mention a few of the more salient points in our experience.

If there is any one matter in which something new might be expected of us it is in the matter of self-support. The school was started some eleven years ago on the understanding that besides clothes and bedding the scholars' food also should be provided by the parents. This rule had to be modified almost at once, because the food estimate at home, where the boy lived in the family, sometimes perhaps at near starvation point, differed very much from the actual expenditure when the same boy ate three hearty meals a day at city prices. As a matter of fact the boy is reckoned to eat about 6,000 real cash in food per annum when at home; and this therefore has been fixed as the minimum subscription required from every boy whom we select for entry in the Ching-chou-fu district. If so much cannot be promised it is a question what would become of so poor a boy when school was over, and it would require some special reason, such as exceptional ability, before such a lad be admitted. On the other hand from those in easier circumstances a larger sum is asked, as much as 10,000 real cash in some cases, which nearly covers the actual food-bill for the year. It must not be forgotten that the parents lose the value of the boy's labour during most of the year, and if in addition we get them to pay what would keep the lad in food if at home, it is self-support from their point of view, though there is still a large balance of expense to be met by us.

The result of the experiment is not wholly encouraging. It is true the payments have generally averaged over 5,500 real cash per boy per annum, and so far the experiment may be considered a success. But it will be observed that the sum is not equal to the minimum promised, which shows that there are always some defaulters. A more serious matter, however, is that this average is only maintained by remorseless vigilance on our part, by frequent exhortations that become a weariness both to the preacher and the hearer; while the least excuse or the temporary laxness of the missionary in charge brings down the subscriptions with a run. It is better, no doubt, that the people should do their duty in this matter if they have to be kept up to it at the cost of some effort to ourselves; but it is an acquired taste, and they are long in acquiring it—the money is too much like spoil taken from the vanquished instead of being a freewill offering.

One consequence of this requirement that a boy should not be fed at mission expense—or rather that his parents should not be gainers by sending him to school—is very serious. There comes a critical time when the boy has grown big and the father perhaps is not so strong as he used to be and feels that to lose the lad's services and *also* pay his food is too much; thus we have the pupil during the earlier years of the course, and lose him before we are able to make much of him. The difficulty is a real one to both the contracting parties—the parents really needing the lad's strong body in the field, while we want his developing mind in the school. The easy and slipshod way would be to make an exception in such a case and allow the scholar to continue his



course without requiring payment from him. The easy and natural result would be that nearly every father would make a bid for the same benefit by announcing that he required his son's services at home. Instead of this we have adopted a new plan which we hope will meet the difficulty and at the same time encourage virtue.

Every boy when he gets within sight of what we must call graduation, at the end of his seven years' course, if he has paid his food money up to then, and if his conduct has been satisfactory, and if he has taken his examinations so far in due course, will not be asked for his food money during the last year and a half before graduation. This should induce parents to be more regular with their payments during the early years; it makes it easier for them to spare the boy just at the period when we most want him; while at the same time it leaves us at liberty to exclude from the benefit those who have not done their duty or who for any reason we are less anxious to retain in school.

Another experiment is being made with a view to helping their genuine poverty without pauperising them by free food. Several prizes, bursaries, or whatever they may best be called, have been established so that the sharpest and most diligent pupils are able to carry off a money prize that is fairly earned by hard work, and that includes some honour, instead of humiliation. These prizes are at present 7,500 real cash, divided, (not equally), among the first three names in Old Testament History examination; 2,500 for the first in General History; 5,000 for the first in Geometry (4 books of Euclid); and 7,500 for the first in Chinese Classics (4 Books). These prizes are all given by various members of our own mission, and are awarded after the annual examinations. I need hardly remind you that the giving of money prizes as a stimulus to study is not generally regarded as injurious whether in England or in China.

After eleven years' teaching I have come to the conclusion that the material we get to work on is very poor. One sees an occasional genius and a few fairly bright lads, but a very large proportion are not only ignorant and slow but grossly stupid. Few can realise this fully until they take in hand a large number of boys to teach them—the exceeding sluggishness of the faculties, shown in the lack of questioning, in the passing by of startling incongruities, in the want of power to distinguish between the important and the trivial. It is different from ignorance—for even when a boy has been well-taught and has learned much, he will still be apt to turn childishly stupid over some matter, as if some faculty were paralysed, or as if indeed some evil spirit of stupidity took possession of him. Other missions may have a larger area to draw their candidates from, and so may have better choice; but my experiment tells me that so long as churches are so largely churches of the very poor peasantry we must not expect to turn out many brilliant specimens from our Christian schools.

Another conclusion forced on me by experience is *the absolute necessity of the foreigner in the school*. All boys are more or less savages and we must expect Chinese boys to be more so. They will not fight with their fists, but they will revile one another in language so foul that the only excuse is that it is learned like their classics—by rote, without understanding the meaning. They fight with worse weapons than their fists; with lies, with false accusations, with backbitings, with cunningly contrived circumstantial evidence to condemn the innocent with whom they may be at enmity, with rebellions and secessions and secret societies. And few foreigners are so conceited as to ever believe they have really got the rights of a case where Chinese were lying on both sides. But if such things are done in the green tree what shall be done in the dry? The Chinese teacher may have authority and energy enough, but if so he is very likely to make a desolation and call it a peace, to lay about him and punish the innocent with the guilty. But he is *not* likely to patiently try and unravel every knot; to love prevention more than cure; to use charity in dealing with the unruly; to punish with regret; he is not likely, in fact, to show that combination of firmness and gentleness, of justice and love, which the missionary displays, and which may be richer in results than many lessons taught from books. But it is not only as general manager and regulator that the missionary is needed—nor will I dwell upon the wastefulness, and want of cleanliness, and other evils which only the constant supervision by the foreigner can keep in check. Besides this, the *best teaching*, at present, is given by the foreigner. It must be remembered that the art of teaching is a comparatively new study even in the West; it is too often assumed that what a man knows he can teach. But we know now that teaching is a difficult art—a gift that needs to be trained. We ourselves may have suffered through being taught by learned men who did not know how to teach. Much more must this be the case among the Chinese. There may be a gifted Chinese teacher here and there, but his only training will be in the experience he has had—not in direct study of the art; and if his experience of teaching has been long enough to make him a good teacher it must be experience in one subject only—Chinese. But when it comes to a Chinese teaching a subject that is foreign to him, and lately learned, he is at great disadvantage—more than can be compensated by the fact that he is teaching it in his own tongue. In mathematics he may not come behind the foreigner; but in science he can hardly teach as the missionary, who has seen and been familiar with a thousand scientific appliances that the Chinese only know from books; who has read a hundred books on his subject that have never been translated into Chinese; and who has the scientific living mind, always keenly interested in the latest discoveries, developments and theories. As to the enlightening studies of geography and history, who can teach them like the man who has travelled, and

studied the countries and cities and peoples as well as reading books about them?

Even in some Chinese subjects the foreigner can teach better, or at any rate can supplement the teaching of the native. The Chinese teacher can give the traditional explanation of the Shu-king, but he fails to bring before his pupils the times of which he talks—to make his subject live. He too often spends his time upon the language of the book alone, and does not go behind the printed word, or stimulate the young mind by questions about the origin of things; nor can he point to corresponding stages of development in other nations, nor remind his pupils of the other great men who were contemporaneously making history in other lands.

One other matter: a boy may study all his subjects well and pass in all examinations and yet remain very much in the dark. Foreign boys have knowledge in the air they breathe; if they don't read the papers they learn unconsciously from the conversation going on around them something of the outside world; their story books are full of instruction, though they may not know it; they see every day the most useful and most advanced applications of science; everything they see and hear is full of information. Compare the condition of the Chinese boy; he sees nothing but the old methods only one or two degrees removed from barbarism; the conversation he hears is neither enlightening nor broadening; the only books he knows of are ancient political and philosophical treatises: a mere task for him. Think of the stock they come from, think of the questions we are asked in their villages—whether England and Japan are not neighbours; as to what *province* England is in; as to whether the bicycle is not the much talked of \**huo-lun-ch'ê*; as to whether the bicycle is really and truly a cart or a horse? From such darkness do our boys emerge; and I think it is important that they should learn not only those subjects which are down in the school curriculum, but also a thousand small things for their general enlightenment which would not occur in class teaching, and which foreign boys would learn all unconsciously.

It is a good thing therefore to have an informal class of elder boys for general information. The boys are at perfect liberty to ask questions, and one learns oneself a good deal about the boys from the style of their questions. If they start a subject, it may turn into a very interesting conversation. If not, there are articles, models and pictures to show them, which lead to talk about other lands, other manners, current history, and the myriad things that they discern so dimly. For examples: the postal union, whereby letters are carried all over the world at so slight a cost; the coinage of different countries; the way in which cities are governed, lighted, paved, etc., in western lands; sanitation; public holidays, where people go and what they do; school life

\* "Fire-wheel-cart." Mandarin Colloquial for "Railway Train."

and university life; these and a thousand more subjects make many an instructive and interesting evening's conversation.

Finally, experience shows us that all teaching must be careful and thorough, and that our gauge of thoroughness must be altered when we are teaching Chinese. It is a mistake to believe he understands anything because he says he does; it is very likely that he understands something quite different. A hyperbole used in all innocence by the teacher may be accepted as truth, with disastrous results; an illustration may be remembered and treasured while the principle that was illustrated is forgotten or ignored. A boy will read in the Gospels at prayers for years and, apart from definite instruction, he may still fail to see the coherence, the perspective and the point of the Gospel story. This may result from the native classics being without coherence or climax, explained with the same monotonous insistence from the first sentence to the last. But whatever the cause, it makes careful, thorough teaching more necessary; and the teaching must be continually followed up by searching questions put in many shapes, or else we shall never realise where the boy is or where we are.

Such are a few conclusions arrived at as the result of experiment. Perhaps all who have taught in schools have reached similar conclusions as far as they go.

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## DISCUSSION.

**Mr. R. C. Forsyth:**—I think the recent development of advancing thought in China renders less attention to the Classics advisable. The Classics are a dead weight from which China must be released.

**Dr. Faber:**—The Chinese teacher is not at all qualified to teach. He simply gives the sound and compels the pupil to commit to memory. This is insufficient. I have found a prejudice against the Classics as a means of education. The old system tends to stupefy the minds of the youth. As literature the Classics should be studied, just as any well educated man should know the best that his country has produced. What does history mean? Not only the succession of Chinese Emperors, but the development of the human spirit and the manifestation of the hand of God therein. It includes the whole human race. We do not wish to fill the minds of the youth with rubbish—undigested matter of no use to them in their modern development.

**Rev. C. Spurgeon Medhurst:**—I wish to say a word on the other side. How can we obtain a higher type of convert unless we send out men trained in the native Classics? We still retain classical instruction in the West. If we educate our students in Western matters only they will not be accepted as learned men by the literati of China whom we hope to influence. There is

much that is of value in the Classics. I think it must form part of the basis of our education for some years to come.

**Rev. R. M. Mateer:**—I heartily agree that too much time is spent in committing the Classics. This leaves too little time for the Christian books. I am in favor of doing away with the memorizing the Classics, provided instruction and exposition thereof be made later in the course. A foreigner should teach in the school, first Christian books and, second, the scientific branches. I deplore the poor preparation our boys get in the country (primary) schools. We get better results in those schools which are taught by young men educated at Tengchow college than by teachers with only Chinese learning.

**Rev. J. Percy Bruce:**—Those knowing Mr. Couling will understand him, when he alludes to "rebellion." His boys are not rebellious, and leave the school with regret and with love for their preceptor. His school is a model of good order.

**Rev. L. J. Davies:**—The Chinese authorities in Chinanfu are contemplating opening schools upon a new basis of instruction and not on the old system. We cannot afford to be behind in this matter. We must readjust our educational methods. As to collecting fees from the students I have not found the difficulty of which Mr. Couling speaks. I collect all dues through a go-between, who guarantees them.

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## A NATIVE PASTORATE.

**By Rev. C. W. Mateer, D.D., LL.D.**

The history of Christianity in the world shows clearly that a regular pastorate is necessary to the life and growth of the Church. The Society of Friends has existed for many years without any regularly constituted pastorate, but they have shown no aggressive power and made no advance beyond the circumstances that give them birth. That the apostles under the direction of the Holy Spirit set up a ministry and ordained pastors and teachers in the church cannot be doubted. Hence it is that missionary work in every land must sooner or later face the question of a native ministry. No church is prepared to stand alone nor is she equipped for her work of maintaining and propagating the Gospel till she has a properly qualified ministry.

The word pastor is often used with such latitude as to make discussions on the subject of a native pastorate contradictory and misleading. In order to avoid misunderstanding and give a definite meaning to the discussion it is necessary to define what is meant by a native pastor. A pastor is a man set apart to the business of preaching, empowered to enforce discipline and ad-

minister ordinances and set over one or more congregations. A native pastor is the peer of the foreign missionary so far as his ecclesiastical status is concerned. A church with a native pastor is supposed to be independent of foreign supervision or control, except so far as the foreign missionary may have influence in the Presbytery or other governing body to which the church is subject.

The two fundamental questions in relation to this subject are: 1st, How shall suitable men for pastors be found and trained? 2nd, How shall the churches be led to seek and support them? Let us consider briefly these two points.

I. *How shall suitable men for Pastors be found and trained?* The great majority of Christian denominations have ever felt the necessity of providing some means for the raising up and training of men for the pastoral office. In olden times we read that there were schools of the prophets, and the Christian church also very early in her history had schools for the educating and training of her candidates for the ministry. In modern times a few denominations during their earlier years have opposed an educated ministry or the setting up of any special means for preparing men for this office, professing to depend wholly on the Holy Spirit to call men directly from the midst of the people and by His own teaching alone fit them to assume and discharge the duties of the pastoral office. As a rule, however, it was not long till they changed their policy. As soon as the zeal begotten of the circumstances that gave them birth began to wane, they came to feel the need of men specially prepared to preach and to defend the truth, and to shepherd the churches. No such an institution as the church of Christ can continue to exist, much less be successfully and aggressively propagated, without a class of men specially for and devoted to its interests.

Apostolic example is sometimes quoted as against the idea of taking any special steps to train men for preaching. We are confidently told that the apostles opened no schools, theological or otherwise. It is in point, however, to remark that apostolic example is not necessarily applicable to all times and circumstances. The experience of the church throughout the Christian centuries is worthy of great weight. Moreover Christ, himself, set us an example of giving men a special training for their work. He founded his church by training a few men. Can we do better than follow his example?

As the founders of the Christian church in China, we missionaries owe it to that church to assist them in providing for themselves a properly qualified ministry. There is no more important thing that we can or ought to do for them. It is not necessary to enlarge on theological training as such. The methods pursued by various denominations in Christian lands are substantially the same. They should of course be modified to suit the special circumstances of the church in China. The great question is how are suitable men to be

found. Without doubt schools are the chief, as well as the best, agency for this purpose. I do not lose sight of the fact that men educated in heathenism and converted in manhood may sometimes be put into the ministry and be eminently useful and faithful men. But as a rule they are not safe men. They may make good evangelists under the eye of the missionary, but are not generally safe men on whom to put the full responsibility of the pastoral office. The general experience of missionaries will, I think, bear me out in this statement.

A well grounded Christian character and a well developed conscience are essential in a candidate for the pastoral office, and these come only as the result of years of teaching and training from youth which is ever the formative period of life. In the circumstances which surround us in a heathen land the utility of Christian schools for this purpose has been abundantly demonstrated many times. The best schools for this purpose, however, are not such as are organized specifically for the educating of young men for preachers and nothing else, but rather such as educate on a broader basis leaving questions of preaching or not preaching dependent on the call of God's Spirit and the response of a personal consecration. Only those who have passed this stage and have proved themselves worthy should receive a special theological training. Much injury has been done to the reputation of mission schools by turning them into a species of theological training, fitting their pupils for preachers and for nothing else and so introducing them to the ministry as a pure matter of educational training. The machine is set to that gauge and it grinds them out accordingly. In this way not a few have been led to preach who were not called of God, and whose ministry did not honor their calling. Let the education be broader and more comprehensive, fitting for various callings, and this evil will be avoided, and the purpose to preach will arise as it should in response to the call of God.

II. *How shall the Churches be induced to call and support pastors?* Just here no doubt lies the chief difficulty, and it is a difficulty that is many-sided. Let us consider a few of these difficulties.

1st. Too much must not be expected of the infant church in China.

Our newly-planted churches are generally small in numbers and composed of the poor. A very conservative estimate in regard to the churches in America is that it requires from 250 to 300 members in good standing to support a pastor. In the cities and large towns the average would reach at least 400 to 600. It is rare thing that so many can be found in China within the reach of one meeting place. In such a case there would not, I imagine, be the least difficulty in their supporting a pastor. When only a half or a third or a fourth of a pastor's time is given, the people are naturally unwilling to give so much. This is as true at home as it is in China. Let us not expect of Chinese Christians more than is done by Christians in western lands. During

their time of weakness they should be assisted ; otherwise a native pastorate will be indefinitely delayed.

2nd. The churches must be trained to appreciate the services of a good pastor and preacher.

So far as my own experience and observation go the capital difficulty in establishing a self-supporting pastor is the want of any special desire for a pastor. Our home secretaries who think they know all about the situation write out quite confidently, saying, "If the native church will not support their pastor let them do without." Such a policy will perhaps serve a purpose in Christian lands where a preached Gospel is highly valued and where it is known that a church will not live without a pastor, but it will not serve in China. To such an ultimatum the reply of the church would simply be, "Very well, we can get on quite well without a pastor ; we are not specially anxious for one." The question is, why this indifference ? Various reasons no doubt operate. First, There is the want of earnest zeal for Christ and of a sense of personal responsibility for the progress of the Gospel ; a low state of religion in the hearts of the people. Second, There is a want of appreciation of a preached Gospel. The taste for good preaching needs to be cultivated. It is an important factor in bringing men to the house of God on the Sabbath. Many of our missionary brethren, I am sorry to say, do not strive and labor as they should to preach well. They are content to get on with a very limited vocabulary of the language and then, instead of preaching, they explain and exhort and talk on a minimum of preparatory study and in a manner which excites no interest and makes no impression and which of course creates no appetite for good preaching. Native evangelists and helpers follow the model of their foreign teacher with the same result. Dr. Nevius in his "Mission Methods" inveighs against regular and carefully prepared sermons, on the ground that the Chinese Christians are too ignorant to appreciate them. This I regard as a capital mistake. Good preaching is essential to the successful establishment of a native pastorate. Third, In some cases at least it is foreseen by the people that a native pastor means more or less of a divorce from the foreign missionary through whom is obtained assistance—in lawsuits or employment for themselves, their sons, or other special advantages. Even when nothing in particular is in sight they assume that they will probably fare better by being in direct touch with the missionary, just as people in the west will decide their church connections from the standpoint of social or business advantage. Fourth, They know that a pastor means liberal giving for his support, while no pastor means comparative immunity from the burden of giving, especial freedom from responsibility for any particular amount. The pecuniary question is always the dominant one in China. Fifth, No pastor means comparative freedom from restraint in regard to the Sabbath and also in regard to many of the moralities of a consistent Christian life.



The missionary being only occasionally on the ground will rarely discover their inconsistencies. Lastly, local leaders and exhorters are very often jealous of their own influence and leadership, and hence will rather oppose than facilitate the settlement of a pastor. This difficulty is a serious one because it takes away all leverage from him who would urge the support of a pastor.

How shall the thing be remedied? The problem is one of no small difficulty. It has engaged the earnest attention of many good men, but no successful patent has been taken out. I will venture a few suggestions. First, As soon as possible good and faithful preachers should be provided whom the people will hear gladly and whose preaching will beget the desire for their retention as pastors. For a time these men will probably have to be supported in part; but this support should be withdrawn as the churches grow and as the desire for a pastorate increases. My own judgment is that during this time of trial and preparation the preacher should be frequently moved from place to place. Second, Something, yea much, can be done by frequently setting forth to the people the great advantage there is in the regular means of grace, both in regard to their own spiritual growth and in regard to the instruction and salvation of their children. Third, The radical cure for this indifference is in a revival of religion in each church by which the whole moral and spiritual tone of the people shall be raised. With this end in view special meetings should be held and special efforts made. The Chinese are in great need of more emotion in their religion. A little religious excitement would do them no harm. It would lift them into a higher plane of religious experience and open their hearts to support the Gospel.

III. *The Churches must be trained to the idea and the practice of giving.* Many, perhaps most, missionaries are remiss in this regard. This is partly due to the fact that the people are so poor, that what they could give amounts to very little and often seems scarcely worth the while. A more important reason, however, is the want of any object that can be brought near to the hearts of the people and so call forth their gifts. Without an approved object that appeals to the conscience of the people they will not give. Nowhere in the world do men give liberally on theoretical principles. There must be a definite object, and to be effective it must carry with it an appeal to the conscience and the heart. The building of a church, and the care of the poor, and the entertainment of inquirers afford such objects to a certain extent, but something more is needed, something that is of the same character as the supporting of a pastor. I know of nothing so suitable as helping to support the man who as pastor or evangelist preaches to them the Gospel. I have seen various other methods tried but none seems equal to this. That some difficulties inhere in it is of course conceded, but on the whole it is the best practicable plan. The missionary is at a peculiar disadvantage in this matter because he has his own

independent support and lives so far above the people for whom he labors as to place his support quite beyond their ability. In the presence of what the Chinese cannot but consider the lavish expenditure of money on himself, his house, his living, his traveling, etc., his efforts to induce the people to help support a pastor, whom he supports in part, are badly handicapped. The difficulty is inherent in the circumstances and the best that can be done is to try to overcome it by patient and persistent exhortation and teaching. It sometimes happens that during the infancy of a station or a church the missionary thinks it unwise to press the subject of giving lest in their ignorance the people would think he was making gain of them. This is certainly a great mistake. All converts should be instructed from the first that it is their duty to help support the institutions of religion and regular contributions should be taken for the purpose. It often happens, however, in the absence of any object appealing to the hearts of the people that their contributions are a mere pittance and so the idea and habit of giving a mere trifle is confirmed. When, by and by, a pastor is named the amount required quite frightens the people out of the idea and they decline to assume the responsibility. In a word, to secure from the native church liberal giving for the support of a pastor requires wise and patient training. It cannot be done in a day nor will the application of drastic measures achieve the result.

IV. *A successful native pastorate carries with it, by necessity, the autonomy of the native church.*

It is vain to expect that a church kept wholly or even largely within the leading strings of the foreign missionary will be self-supporting. Without a due sense of responsibility to God for the propagation and support of the Gospel no church will come up to the measure of its duty, nor will a pastor rightly discharge his duty. But responsibility implies authority. Where the authority is there the responsibility gravitates. This is a universal law which cannot be evaded. The native pastor must be clothed with all the legitimate functions of his office both teaching and governing, and the church must be allowed to control its own affairs, otherwise the proper sense of responsibility will not be felt and the proper response secured. Missionaries urge with great vehemence on native churches the duty of supporting preachers while they themselves retain all the administrative authority in their own hands. In so doing they are fighting against the nature of things and will never succeed. A just appreciation of this principle in dealing with the business of self-support will greatly facilitate the end in view.

CONCLUSION.

The business of the missionary may be summed up in two things. First, To evangelize and gather believers into churches and, second, to train and educate men to be their pastors—his final end being the establishment of a native

church equipped for the work of aggressive evangelization. During the progress of this work it is neither necessary nor desirable that he should work alone. A prudent man can multiply the effect of his work many times by using properly qualified evangelists and helpers, while at the same time he is raising up and training men to become pastors of the churches. There is no inherent reason why mission funds should not be used for the support of such helpers and also to assist pastors in weak churches.

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## DISCUSSION.

**Rev. J. L. Davies** told how the Chinanfu church was employing a native who served as an assistant pastor-evangelist.

**Rev. C. Spurgeon Medhurst:**—How shall we distinguish between the duties of an evangelist and those of a pastor? When the evangelist becomes a pastor what additional advantage will the church receive, and how will it affect the missionary in charge beyond relieving him of the administration of the ordinances? I understand that as an evangelist the man preaches to outsiders. Ought he not to continue to do this after he is called as a pastor and is responsible for the work of the church? I fear that as a matter of fact he often feels that the pastoral call frees him from almost all responsibility for the heathen.

**Rev. J Percy Bruce:**—When a pastor has ten or twelve places to visit it is not likely he will get around to markets and heathen villages to preach. Our Ch'ing-chow-fu pastors are men converted in early life, but of no early special education. They have been trained since reaching manhood in such matters as are essential to the oversight of the church work. From the beginning we have inculcated the idea that the native churches must support their spiritual teachers. I doubt if even men trained from early youth for the ministry should be left entirely alone without the missionary's advice and help. I found that the contributions of the rich men in the church were about on a par with those given by the poor. This was because our wealthy members felt it unbusinesslike to annually pay out large sums which realised no income. I therefore proposed that they give to a fund which should be invested, the interest thereof to go to augment the pastors' salaries. This plan proved so successful that the amount thus subscribed soon equalled what had been given by the church as a whole.

## QUESTION BOX.

*Should village schools be open on Sunday ?*

**Rev. J. A. Fitch** :—Certainly not, but the question is a difficult one. Parents prefer that their boys be in school seven days a week, and even Christians argue that their work is so light that they need no rest. If a compromise is made, and the Sunday devoted exclusively to the study of religious books, the teacher will confine his instruction during the other six days to secular subjects, which is unsatisfactory.

*Should unbinding of feet be a sine qua non of admission to girls' schools ?*

**Miss Mary Porter** :—For years we did not make any such rule, but now such is the rule in our schools.

**Miss E. F. Boughton** replied that such is not the rule at Wei Hien, but most of our girls voluntarily unbind their feet.

**Dr. W. F. Seymour** stated that there was no absolute rule in the High School at Tengchow. The teachers relied on moral influence.

**Mr. C. F. Hogg** :—It often borders on cruelty to urge the girls to unbind their feet. The boys in the schools ought to be educated in this matter. It is here the root of all opposition lies.

**Rev. R. M. Mateer** cited the instance of a girls' school at one of his country stations, whose 28 pupils had all unbound their feet voluntarily, and not in obedience to a rule.

*Is a union hymn book advisable ?*

**Rev. S. B. Drake** answered, advocating the preparation of such a hymn book.

*Would you advise the employment of heathen teachers ?*

**Rev. L. J. Davies** answered : Only under exceptional circumstances.

**Rev. F. H. Chalfant** : Where there is an appreciable Christian constituency, employ Christian teachers even if their ability be less than that of an available heathen.

*Should Christian books be sold or given away ?*

**Rev. R. A. Mitchell** answered : As a rule books should be sold. Of course there are cases where they may be given to persons with profit.

**Rev. J. A. Fitch** added : I feel like giving tracts to such as seem interested in Christianity. Selling to Christians would be quite in place.

*How may we reach the children of heathen parents ?*

**Mrs. W. F. Seymour** answered : A Sunday school for heathen children was organized at Tengchow two years ago. We have now 140 in attend-

ance. We use large picture scrolls for illustrations, and easy lesson leaves specially prepared. Each child is given a small picture card each Sunday. A great many are regular in attendance.

*How may we furnish systematic instruction to the converts ?*

**Rev. J. Percy Bruce** answered: In Ch'ing-chow-fu we have the native pastors give systematic Bible instruction at each of the out-stations. We also use a Sunday text, to be learned by the Christians, and expounded by the leaders. We hold a monthly class for selected leaders who receive instruction in the portion of scripture they are to teach to the stations under their charge.

**Rev. S. B. Drake** added: I hold monthly classes for Bible study at four different centers, giving two or three days to each place.

*Has the time arrived for teaching English in our boarding schools for boys ?*

**Rev. E. C. Nickalls**: From several standpoints it would be a fine thing. Without it there is a mass of literature to which the Chinese have no access. Natives should be able to make their own translations for their own people. Teaching English is a good test of the motives that lead men to enter the ministry. The less spiritually minded ones will thus seek secular employment.

**Rev. W. H. Sears**: Our experience has not led me to feel encouraged about teaching English. The boys *all* prefer secular callings.

*How best supply Christian instruction to hospital patients ?*

**Dr. H. D. Porter** would have suitable hospital chaplain and matron who should teach the patients to pray, and pray with them. He would encourage personal teachers and intelligent Christian servants to work among the patients.

**Rev. R. M. Mateer**:—Suppose that a doctor is not able to do his professional work and at the same time devote any portion of his time to the spiritual interests of his patients, would you say that he should turn over part of his medical practice to his assistants, or should he allow the spiritual work to go ?

**Dr. Porter**: That would depend on the number of assistants. If possible let the assistant carry on the medical work in order to give the doctor more time for his religious work.

**Rev. S. B. Drake**: Large numbers attend our dispensaries and hospitals and very little is seen or known of them again. A missionary should be delegated to attend to the spiritual needs of the patients. He should follow them up in their homes. Medical work in China at the present time is not evangelistic in its tendencies unless it be thus followed up.

AN OUTLINE OF THE AIM AND HISTORY OF AN EXPERIMENT MADE IN SHANTUNG TO START A COTTON INDUSTRY—1893-1897.

By Alfred G. Jones, Esq., (of Ching-chow-fu).

The following account of the present situation of the above undertaking is presented as the best light that can be given by the promoter of it to all who are either meditating any similar project, or actually busied in introducing foreign novelties into China.

The original idea was to adopt the principles of western cotton manufacture, as developed in England over one hundred years ago, so as to introduce into this province, among Christian communities, the art as it formerly existed in England, using a maximum of native material and labor and a minimum of imported appliances. So far, so good. The machinery was successfully constructed on those principles and good yarn was produced from native cotton by natives, who were taught to make the machinery and manufacture the yarns.

Nevertheless, although the matter was a mechanical triumph, commercially it was an utter failure, for it proved a complete abortion, as the undertaking was not taken up and could not be floated. Of course this contingency had to be kept in view from the very beginning—hence as much silence as possible was maintained about the undertaking outside the circle of my own immediate friends and colleagues. Some friends were most eager to embark in the race, too, and mistook the motives of my reticence for others of a less worthy kind. In fact the danger, and above all the mechanical difficulty, caused me to refuse offers of money help from sympathetic friends in England. This leads to some notice of

THE CAUSES OF FAILURE.

*A. The Major Causes.* Before detailing these I should say that my original intention was to create a *domestic* industry; but the subsequent turns of events, and the mechanical exigencies of the matter itself, forced me beyond the dimensions of what could be considered a domestic industry, and so it partook more of the nature of a very small manufacturing enterprise. Still, even for this whole outfit, there was not needed a very large sum of money, somewhere about £250 to £300, and indeed there was every prospect the entire sum needed could be raised; that is, want of money—actual poverty—did not seem to be the real difficulty.

1. Those who proposed to take up the matter had several interviews with me and were supplied with all the data. The rate of interest to be looked for from the cotton manufacturing was calculated out to be somewhere over 20 per cent. per annum, and that seemed, so far, satisfactory to them. But at

this point the question was raised among the promoters as to why they should venture to invest in this new and risky line of work for a consideration of 20 per cent. when much higher rates could be got on old, tried, and safe lines of business, such as oil pressing, banking, silk-broking, etc., etc. Once that view veered into sight the promoters soon turned their attention to a more lucrative and easy employment of the money raised on the head of my machinery. There was no outside cheaper capital to be got or brought in; no other constituency to appeal to; and so the matter dropped. That seems to be the first and main reason for a break-down. But there were several others.

2. There was a marked inability to handle new problems and deal with new conditions. This showed itself from the very beginning among the promoters. The past conditions of Chinese life had most evidently atrophied and paralyzed the enterprise of the ordinary man.

3. Even ordinary business capacity seemed very low. The scheme might have succeeded among mercantile men, but among our rustic following it fell flat. Things that seemed perfectly feasible to me looked impossible, or as mighty difficulties to them.

4. There was a general fear of the complicatedness of the machinery, and the novelty of the whole thing, *i.e.*, of an undertaking so new in kind to them in the interior.

5. The inability to form and associate themselves into a properly constituted co-operative body was a marked feature that would have handicapped them for a long time.

6. Want of confidence in one another appeared very early.

7. There was an underlying feeling that I ought to have either *given* the machinery to them, or let them have it unconditionally. I did offer them an eight months' free trial, and then to *rent* them the machinery, but I never did take the position that I would give over, *gratis*, to the Chinese, what I had done. In all estimates, moreover, not the actual cost of the experiments was taken, but the, to them, far more advantageous standard of the lowest possible cost in future re-production of the plant.

*B. The Minor Causes.* 1. During the long period of learning the construction and effecting it, I had had a good deal of trouble with hands—insubordination, careless injury of machinery, wilful damaging of tools, apprentices quarrelling among themselves and with others—and the reputation thus earned by the hands embarrassed the undertaking, by causing others to fight shy of the staff and all connexion with them.

2. As might be expected, during the negotiations my foreman in his eagerness to get things going, made one or two incorrect statements of great consequence, which had to be exposed and made right. This gave a jar to things, and can only be classed among the minor causes of trouble in a limited sense.

3. My teaching duties, just at that time (and even to the present), made me unable to promise to continue my heretofore supervision. I fear that was construed into my disbelief in the success of the enterprise. I was pressed also to find a large proportion of the capital, to increase the quantity of the machinery to a more lucrative point, or to take my rent in shares in what I had already myself entirely furnished. I would not do that, but consented to let their one guarantee fund cover constructing machinery as well as manufacturing plant, i.e., one guarantee for two risks. This was all, I believe, construed unfavorably by the promoters. My position was that I came to teach and show the way, but that I could not become capitalist, director or manager of a Chinese trading company, having already taught and shown others and provided an effective nucleus.

This brings me to some of the lessons to be learned from the foregoing.

1. This experiment, though there are yet chances for it, may be taken to show the difficulties of such undertakings on their commercial side—how they may be good in themselves and yet be finally impracticable, because wanting several concurrent conditions of success in the present condition of this people. There is so much that we *unconsciously* possess, which they are utterly without, that our judgments on untried enterprises for them must be very carefully made indeed.

2. Far back in the early part of the middle stages of my undertaking (although I was brought up to business, and not a few years in China) I was forced to the conclusion that the undertaking of secular or mercantile projects by a missionary was in itself a very difficult matter; because he is not expected to act, and often cannot act, on strictly business principles. Now the demands of all the exact branches of the useful arts admit no concession, semi-barbarous bungling, or inexactness. Iron or wood makes no accommodation to the error of the workman. A piece of work is according to measurement and plan, and so right; or it is not, and so spoiled. What happens then? Why the missionary of peacefulness and a concessive spirit in all the things of life is at once in a position where he can concede nothing whatever, and must insist on exactness and exact fulfilment. This is perfectly just and absolutely necessary, but the world being as it is, he is very likely to suffer in the eyes of a religious though ignorant and short-sighted constituency. To the mass of them he looks as if he taught one thing and acted an opposite.

3. We, as religious teachers, are necessarily prone to lay emphasis on the subject matter of which we are the professors—religion. With that very proper attitude of mind there often goes however another, the attitude of indifference to that whole sphere of life and activity called the secular. The foregoing, I think, should teach us that, while all workers in this world's life are dependent on religion and morality as the only true condition of that constancy and confidence which are essential in human affairs, yet, those



whom we call the children of this world, though often fulfilling their part unconsciously and selfishly, are yet real and indispensable contributors to that great educational process which is the pre-requisite to the increase of human happiness. *We* are seed sowers. We are layers of foundations. We infuse the power of the endless life, and proclaim an eternal hereafter of purest bliss ; but all who yearn for the lessening of present suffering, and the increase of material happiness, must clearly welcome the aid of those everywhere who slave at teaching and spreading the knowledge of those pure sciences and useful arts without which the triumph of mind over matter, and of human ideals over worldly conditions, can never be accomplished.

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## APPENDIX.

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[NOTE.—This paper was delayed in transmission and reached Wei-hien after the Conference had adjourned].

### SHOULD THE SONS OF CHRISTIAN PARENTS RECEIVE A FREE EDUCATION?

**By Rev. Hopkyn Rees, (London Missionary Society, Chi-chai).**

China is to be won for Christ chiefly through Chinese agency ; hence the need for a thoroughly equipped and efficiently trained native staff. In most cases, such men can be found only in our schools and colleges. The great essential is spiritual vigor and whole-souled consecration, but other elements are necessary to complete the equipment. The former is of God, the latter of man. The former is of the heavens, divine ; the latter is of the earth, human. The former, God alone can create ; the latter, man can impart. The blending of both is the ideal and complete worker. Education forms an integral part of a Christian missionary's duty, as in no other way can we secure men to carry on the work of God. We need educated preachers and teachers. God can and does bless the labours of men of spiritual fervor but of meagre mental powers. We thank God for many such. But still more efficient would such labours be if the men had received a sound education and mental drilling. God blesses men in spite of their deficient education ; surely, we may expect God to bless them still more when no such deficiency exists. Spiritual power is a *sine qua non*, a bed rock on which to rest the superstructure of mental acquirements. A thoroughly sound education will not detract from but add to the durability and solidity of the spiritual power wielded by the servants of God. We repeat that a spiritual ministry is an *essential*—an educated ministry a *desideratum*. [By ministry we mean all who serve Christ in every capacity : the "Apostolical Succession" embraces teachers, physicians, preachers, and colporteurs—all who own Christ as King and serve Him.]

The water will be purer and more lasting if the well is deep. The fruit will be more abundant and choice as a result of lopping off and pruning the branches. The stone whose angularities have been reduced to symmetrical proportions fits better into the building and adds more to its beauty than a stone rough-hewn from the quarry. Paul's influence is more potent and perennial than that of the fishermen.

The kind of education to be imparted lies outside the scope of this paper. So does the subject of schools for heathen boys, which, of course, should be in all respects self-supporting, if existing at all.

Should education be free in our Christian Schools?

If we are willing to have workers (so-called) who, being too lazy to plough, too ignorant for business, and too stupid for any other pursuit, yet are smuggled into our schools through the influence of a deacon or a doting parent, and who remain a thorn in the flesh, then let the schools be free to all comers. But, if we desire men who, having known the meaning of self-denial, desire to use their abilities and the experience born of sacrifice for Christ's sake, then education should *not* be free of cost to the sons or parents, and all worthy men will be prepared to meet the cost. Since education has become so *dear* to many hearts, the missionaries should not make it too *cheap* by providing all the funds.

1. In this way worthless candidates will be weeded out.

2. Men value what they pay for more than that which costs them nothing. A thing increases in value according to the amount of time, money and labour involved in its acquisition. The prodigal son would not have squandered his inheritance so recklessly and so quickly if he had won it by his own exertions, rood by rood, and cent after cent. One is likely to guard more carefully and appreciate more fully that which, in the acquisition, spelt weariness, self-denial and heartaches. Soldiers are made not on the parade ground, but on the battle field amid the whizzing of bullets and the clash of swords. Hearts of oak are not grown in hothouses but on the wild heights of mountains. Our scholars will not only grow stronger and firmer by reason of the hardships they endure as soldiers of Jesus Christ, but will be able also to give the lie to those who try to stain their character by saying they are what they are because of the loaves and fishes.

3. The tendency in our missions to-day is towards the gradual withdrawal of foreign money from such uses, and we should strenuously encourage this healthy tendency, and help to make it a reality in all branches. We all yearn and work for the time when our churches will be able and willing to be self-supporting in all things. It will be a hard struggle, but already we see the dawn of that brighter day, and we should do all in our power to hasten it on.

It is said of the Romans that they lost battles, but never a war. Missionaries have often been baffled, and sometimes repulsed in their efforts to spread the doctrine of self-support; but, assuredly, the war must end in their favor. The worst *cant* in some of our churches to-day is the constant use of the word *can't*, which so many converts freely indulge in when urged to greater efforts in aid of the various organizations and agencies. They should be taught one of the lessons of the story of Jacob's sons going to Egypt to buy corn. They had to pay in full for the corn, but without their knowledge, the money was again placed in their sacks. The parents of Christian lads should be reminded often of the fact that all efforts in the service of Christ are rewarded by Him; the influence and usefulness of their sons in their labours for God's

church should be a sufficient reward to them for all the money spent in the preparation of their sons for the work.

4. Many of our scholars will probably never be employed in the work of the mission. But the education imparted in our schools would enable such men to command good positions as village teachers or in business houses. Their commercial value would be increased, owing to the teaching of certain subjects in our schools, *e.g.*, arithmetic and kindred subjects. For this training, the scholars should be made to pay in full. I am firmly convinced, as a result of 15 years' experience, that it is a mistake to use mission funds in preparing men of this class for such positions.

One hesitates to dogmatise as to how to deal with young men of good abilities and undoubted Christian character, who are beyond a doubt too poor to provide the means for securing a more thorough training. I am inclined to think that it would be wrong to deny to such the advantages they desire, and who would, no doubt, repay in faithful and earnest service the money spent on their preparation.

The most eloquent and consecrated worker in our Chi-chou mission was such an one—homeless, and the poorest of the poor. To-day he is scholarly, devout, eloquent and unflagging in all his work. He was trained by me, and at my expense. Our mission was in its infancy when I took him in hand. I had just been transferred from a well-known city where the school boys, and girls too, were housed, fed and educated on a grand scale and free of charge. I did not know then, what after years have revealed, that some who had received all their training in this way were not willing to condescend to live in poor mud huts and to "eat bitterness." Since then I have heard of and known a more excellent way. With the experience I have now, I should be unwilling to meet all the expenses and pay all the bills of young men such as the one I have referred to. No foreign money should be spent in giving to these poor but hopeful lads a good education. The local churches with which the young men are connected should make themselves responsible for the expense incurred. The custom in Wales is for the church from which the young man goes forth to guarantee an annual collection in aid of the funds of the school or college; and, in case of need, it also contributes liberally towards the personal expenses of the student. Has not the time come when in China, also, such a system could be inaugurated? A church, or group of churches, could, without any great effort, provide sufficient means for such a noble purpose.

In the foregoing, I have confined my thoughts to day schools and boarding schools. The time is not yet when we can reasonably expect young men in the more advanced schools (theological and medical)—more advanced because, I presume, most of these scholars will have already passed through the lower forms—to support themselves. In the meantime, they should receive the

lowest possible grant of money—sufficient to cover the expense of food and books only. Mission Boards would do well to encourage scholars and students, in all the schools and colleges, by offering scholarships or bursaries to those whose diligence and conduct merit such rewards.

I am not aware that any Board in North China has adopted such a scheme as is here set forth ; but I am certain that such a plan is feasible, and essential to the healthy growth of Christian enterprise in China. And if all the Missions agree and honorably help each other to realise this, or a similar plan, surely our Churches will become stronger and more aggressive, more free from hypocrites and parasites, and purified of much dross which clings to them at present.

It is, as yet, only the day of small things in the educational, as in other agencies now employed to break the thralldom of sin and the shackles of ignorance in China. But to be discouraged would be to sin. The acorn is small, though a forest of trees lies slumbering therein. Our churches and our schools are small and often insignificant. But, nurtured by Him who is as the dew of Israel, and fructified by the beams of the Sun of Righteousness, they will burst into new life and adorn many barren spots in this wilderness with the trees of righteousness, in whose branches shall be heard the carols of paradise and under whose shadow many sin-stricken and weary hearts will find shelter and the leaves thereof shall be for the healing of the nation.

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## Second Shantung Missionary Conference Statistical Report 1898.

MISSION.	Established in Shantung.	Missionaries Clerical, Medical and Lay.		Stations.		Educational Work.						Medical Work.		Native Membership.		Native Assistants in Mission Employ.
		Men.	Women.	Total.	With Foreign Residences.	Out-stations.	Schools, Institutes and Colleges for Boys and Men.	Scholarships, Students.	Scholarships, Girls and Women.	Scholarships, Pupils, Girls and Women.	Total Scholars, Pupils, etc., Male and Female.	Foreign Physicians.	Patients 1898.	Communitaria.	Added during 1898.	
American Baptist (South).....	1860	5	7	12	3	8	3	76	4	100	176	1	5,343	416	95	3
American Board (A. B. C. F. M.)	1880	6	9	15	2	24	10	144	2	42	186	2	38,288	752	125	50
American Presbyterian (North)...	1861	27	37	64	7	243	98	1397	25	481	1878	5	72,279	5442	639	117
English Baptist (including Zena-na Mission).....	1875	15	18	33	2	288	80	905	14	105	1010	2	22,900	3890	217	76
English Methodist New Connexion	1866	3	3	6	1	131	29	349	1	11	360	1	10,943	1429	111	35
Gospel Mission (Am. Bap.).....	1893	10	8	18	2	(no report)	5	40	.....	.....	40	1	24,820	(?) 50	(?) 3	2
*China Inland Mission .....	1880	9	25	34	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
American Methodist .....	(no resident missionaries in Shantung, but several native chapels.)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
London Missionary Society.....	1868	3	3	6	1	42	11	157	1	22	159	1	(?) 200	(?) 680	150	29
Society for Propagation of Gospel + Canadian Presbyterian (Honnai)	1877	4	.....	4	2	8	8	55	1	8	63	\$2	(?) 2,000	(?) 400	.....	15
Swedish Baptist .....	1892	11	10	21	3	12	.....	.....	.....	.....	.....	4	37,000	60	22	8
Beilin.....	1898	3	2	5	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	1
General Evangelical Protestant of Germany .....	1898	2	2	4	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unconnected .....	1888	6	2	8	3	.....	.....	.....	.....	.....	.....	.....	.....	45	.....	.....
15 Societies.	.....	106	126	232	31	757	245	31538	48	769	3922	20	8 (213,573)	13,364	1362	337

\* The work of the China Inland Mission in Shantung is primarily that of their English Schools and Sanitarium at Chefoo. They prefer that evangelistic work among the Chinese should be carried on by the other missions in the Province.

† Missions represented at Conference whose territory lies contiguous to Shantung Province.

‡ German Chinese School.

§ Native Degree Men.







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